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Representing Thirty-Six Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D.
General Secretary

W. EDWARD RAFFETY, Ph.D., D.D.
Editor

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RELATIONSHIPS IN INTERDENOMINATIONAL COOPERATION

By Hugh S. Magill*

AS THE movement for closer and more effective cooperation of the Protestant forces progresses, the questions of relationships are continually before us. In the determination of these questions it is highly important that we keep clearly in mind certain basic principles.

In the first place, we must recognize denominational autonomy and complete freedom of action. Cooperation must be free from compulsion. The first step in cooperation is to agree that we do not have to agree. All action must be voluntary, prompted by a desire to promote most effectively the highest good.

The impelling force which constantly urges cooperation is the challenge of the stupendous task which confronts the church today. This is unquestionably a highly materialistic age. A greater emphasis must be placed on spiritual values. Humanity today moves *en masse* in thought and action. To make any effective impression there must be united effort.

The Christian church is coming to recognize that its greatest work is to teach. Only through the processes of education can be developed a righteous citizenry, actuated by the spirit of Christ and directed by His teachings. The accomplishment of this purpose requires carefully prepared programs carried forward by trained leaders and teachers, made most effective by concerted action.

In seeking efficiency through greater unity, the benefits of specialization should be preserved. Unification that weakens or destroys specialization is retrogression not progress. Education has become a profession. Religious education must be recognized as a specialized and highly important phase of education, having its own specialized departments. Experience has demonstrated that education succeeds best when it is administered by an educational organization in charge of persons who are educationally minded.

The Federal Council of Churches federates the Protestant forces for certain broad, general purposes that are highly important. The International Council of Religious Education federates the educational boards or departments of the different denominations for the specific purpose of interdenominational cooperation in religious education. The International Council is an educational organization administered by persons who are primarily interested in Christian education in the home, the Church, and the community.

State and local councils of religious education should be administered by representatives of the different religious forces cooperating through them. These representatives should be selected because of their special educational fitness and their particular interest in religious education. Councils of religious education should have autonomy in organization and freedom of action, but there should be the closest possible cooperation between them and federations of churches which function in the general field of denominational cooperation.

Although, as the constituent bodies which make up the International Council, state councils have equal powers with the cooperating denominations, they should function as auxiliaries of the International Council and not as autonomous or independent organizations. The purpose of state and city councils of religious education is to serve as the accredited agencies of the cooperating forces within their respective areas, just as the International Council serves as the accredited agency of these cooperating forces for the entire continent.

It must always be kept in mind that an organization exists as a means for the accomplishment of a purpose, and should not be perpetuated merely for its own sake. New conditions frequently require readjustment of relationships in order to accomplish most effectively the purpose sought. In religious education the supreme purpose is "to develop a growing consciousness of God and of personal relation to Him, and to reveal the meaning of the universe in terms of the character and purpose of God," as set forth in the life and teachings of Jesus Christ.

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*General Secretary, International Council of Religious Education.

JESUS CHRIST THE HOPE OF THE WORLD

By W. D. Schermerhorn*

"HOPE SPRINGS eternal." Over against the fearsome aspects of life—man's hatefulness to n, his greed, his lust, and his drunkenness, his hatred of thority, his resolution not to be good—there is this t, *Man ever aspires.* He sets before him love, truth, nor, virtue, self-restraint, sacrifice. He honors faithness and devotion in parents, loyalty and obedience childhood. He celebrates Independence Day, anksgiving, and Christmas. His performance never ertakes the ideal, for when it approaches the goal, ideal moves further along, and man would have it "Now abideth hope." This is not true merely of e race or group, for to be human is to hope; and the rld 'round, men stretch out eager hands for worthier hievement. What are these worthy ideals and how es Jesus meet them?

Unity

"THE THINGS which separate men are rapidly vanishing—distance has been abolished; language becoming internationalized by the popularization of ew dominant ones; natural barriers, like mountains d oceans, are easily conquered. Great features of ilization are becoming the common property of nkind—knowledge, schools, and universities, facies and business methods, hygiene, medicine and rgery, science and art. We have the World Court, League of Nations with its numerous international reaus, similarities in legal codes. The world tends ward a common culture. But this community of ssession and occupation does not make for unity of irit nor prevent friction which will emanate in war. hat will actually *unite* these crowding units? A mmon culture, the attempt to establish a common ed or religion, or political state or social ideal, has t done it. It is becoming increasingly evident that ly in a common person, even Jesus Christ, will we ablish unity.

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Brotherhood

"THAT all men are of one family is biologically certain. That we can be of one household is yet to be ablished. Logically it should be so; there is one race, human race; one God and Father of us all. There uld be one household, each caring for the other, king his place in the ordered whole which makes for the good of all. The teaching of Jesus makes the Christian community worldwide. It is not limited by caste, by race, by culture, or creed. God, being universal Father, is head of one family and we are all children and brothers.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.

Truth

PILATE raised no new question when face to face with Jesus he asked, "What is truth?" In every classroom and laboratory the question continues to be asked. The only question of science is What is truth? May a person actually inquire for himself, and having discovered reality, follow it? May he scrutinize every tradition, call into question every convention, and finding grain keep it, and finding chaff burn it up? May a man espouse truth as he takes his wife—"for better or worse until death do us part"? It is this which the unspoiled heart of humanity craves, and only cowardly or defeated souls have given up this quest; and even to them comes continued call to again pursue truth.

Now Jesus not only leaves us free to follow truth but by word and example cheers us on. He did not meekly acquiesce in either the opinion or the practice of His day. His habit of discrimination has made Him to this day the apostle of truth. The sacrifice He paid rather than turn aside from the truth He had found has become the challenge to us all. Too often has the church turned aside from the faith of its founder—that only the truth matters. The religion of Jesus will be the religion of a truth-seeking, scientific age.

Justice

THE SEARCH for justice is universal. If this can be achieved the high hopes of men of great spirit will be realized. Justice to China—amid the scheming trades of the nations; justice to Africa when the white man threatens to dispossess the black, and make him a virtual slave; justice to Persia where normal progress seems to have been held back that politicians and oil magnates may work their plans; justice to labor and to capital, to poor and to rich, to youth and to age.

At present clamant calls accuse a tyrant and predatory situation; the church, the social and economic order, the educational system—all are charged with injustice. There is possible only one way out. Practically without exception all are agreed that if we could

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have the "Jesus way" in society, we should have justice to all; and only those who know themselves the oppressors of their brethren turn away from Him.

Progress

THE WORLD wants to get on! Everything must become better! We must have better roads, schools, churches, laws, courts, yes, better men and women; and although there is an occasional thought-eddy which turns back, the great stream of human desire looks for *improvement.* Jesus was the leader with the forward look. The best was, and indeed still is, yet to be. He set before His disciples a movable goal for which to pray and to work—the Kingdom of Heaven upon earth, a society in which the *will of God* should be done. Here is room to stretch on the path of progress. We shall yet have a warless world, a civilization without poverty, a lessening of pain, an ever-developing largeness of life.

Power

THE PHYSICIST tells us that by releasing the energy stored up in fuel and harnessing the hydraulic forces that every American has from twenty to two thousand horses pulling for him. We are further assured that only a beginning has been made in bringing power into human control. When we shall release and control the energy of the atom, our modern electrical engines will be as child's toys. Our great embarrassment is that our use of physical force has by far outrun our power of moral control, and we are in danger that the machines we have fashioned may some day be turned against our very civilization, and make wreck of it. No relief from this threatened catastrophe is offered save that of the spiritual power which is in God as shown in Jesus Christ. It is Christ or chaos, and the world hopes it will not be chaos. A long procession of those who have found this control adequate, and a host of those who today struggle to touch sources of power known and used by Jesus, give hope that we shall have a super-power which shall make all other forces safe and helpful.

Leadership

IDEALS need to be incarnated. Unity, brotherhood, justice, truth, progress, power, so long as they remain abstractions are but unrealized hopes. George Eliot says, "Ideals are often poor ghosts; our sun-filled eyes cannot discern them. But sometimes they are made flesh. They breathe upon us with warm breath; they are clothed in a living human soul. Then their presence is power." The life of Jesus incorporated and made vocal and dynamic the great principles and hopes for which all worthy men strive. The world has never been without inspiring and helpful personalities. Each nation, each race, each great religion has honored and noble names to present. It is no discount or disrespect for these to say that the fulfillment of their strivings, the crown of whatever of truth they had is to be found in Jesus. By a strangely unanimous consent, He commands increasing recognition and loyalty, not only from those within the formal pale of Christianity, but also from among those who prefer to call themselves Jews, Buddhists, Hindus, and Moslems. "Christianity" has no corner on the religious values which are in Jesus Christ. He is the *hope of the world,* the "Light that lighteneth every man coming into the world."

THE PASTOR AND MISSIONS IN THE CHURCH SCHOOL

By J. C. Leonard*

THE church's most fruitful contact with the world is the pastor's touch with the young life of his church school. Impressions made upon the plastic mind of youth are ineffaceable. The Christian heart of childhood receives and registers spiritual impressions that can never be destroyed. The missionary work of the church in the next generation is being determined by the religious influences brought to bear upon the youth of today. Is it not evident that many pastors are making the mistake of their lives in spending all their energies upon trying to get elderly men and women of their congregations to catch the missionary vision and so open up their heart-stores and purse-strings instead of saturating the hearts, minds, and souls of the boys and girls of their church schools with the genuine missionary passion? What a limited number of pastors in the past generation did for the boys and girls under their influence has resulted in the spirited missionary activity today. It is high time for us pastors to wake up to this fact. It is true we like to see results now, but the sowing-time precedes the reaping-time. If we sow in plastic hearts now the seeds of missions, many of us will live to see the rich ingathering at the harvest-time. Indeed some of us who have had this conviction deeply wrought for years have already had the blessed joy of entering into the reaping-time.

The mission of Christ was intensified when He gave His great commission: "Go ye into all the world and preach the Gospel to every creature." The whole duty of the Christian church lies along the line of the great commission. This is the measure of our responsibility.

"Christ for the world we sing,
The world to Christ we bring."

The one great work before the church and the church school is that of missions. The last hundred years witnessed remarkable developments in missionary operations. But that was largely a century of prepara-

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on. It was a period of strengthening stakes. Practically all the countries of the globe have been opened to the entrance of the missionary. It was not so much an era of lengthening cords as strengthening stakes. The church was busily engaged in planting strong outposts. Happily some countries have already been taken for Christ. And the heart of the church is now throbbing in expectation that long before the 20th century comes to a close every island and continent upon the face of the globe will have been placed at the feet of Jesus.

WHAT is the motive power of missions? What is back of all missionary effort impelling men and women, boys and girls to an unequivocal acceptance of the great commission? What subtle influence, intangible but most real, lies back of and underneath all missionary effort? What is the motive power of anything?

Ten thousand feet above the valley of blooming flowers and ripening grain hangs the mass of snow on the mountain side. What is that something which causes the bulk to start from its resting-place by so slight a disturbance as the tourists' shout and go rushing down in the mighty avalanche, carrying ruin and destruction and death in its mighty plunge? Scientists tell us to call it gravitation, the energy of nature which draws all matter towards the center of the earth.

What is the motive power of missions? What is the influence within the organization of the church which makes possible a full compliance with all the conditions of the Master's commission? What is it that will enable the church to send missionaries to every corner of the earth and preach the Gospel to every creature?

I find the answer in the dual number—love, loyalty. Devotion to Christ will solve the problem of the evangelization of the world. Herein lies the motive of missions. Christ himself said: "If ye love me ye will keep my commandments." Here love and loyalty find a complete union, resulting in obedience. Such union brings in the living principle without which all missionary effort must fail—the presence of Christ and the Holy Spirit: "Lo, I am with you alway, even unto the end of the world."

WHAT is to be wrought by missionary energy generated by such motive power? The salvation of the world. Certainly we have an overpowering consciousness of the magnitude of the work. Is the church of Christ fully equal to the task?

Those who have caught the larger vision are sure that the Christian church can give the Gospel to the whole world in this generation. But it can only be done by unlimited faith in Jesus Christ who told us to do this very thing. And we must let the motive of missions impel us. It is only a question as to what part of the task each of us is going to perform. The entire membership of the church must be enlisted for this service. New recruits must be trained through the church school. Boys and girls must be thoroughly imbued with the missionary spirit. They must be under the guidance of teachers who know Christ and who feel deep in their hearts joy in the missionary program of world wide evangelism. These teachers must communicate enthusiasm to their pupils. Boys and girls must be made to want to see missions prosper.

The church is amply able to do this very thing. The church is amply equal to the task of preaching the Gospel to every creature and taking the world for Christ. And besides there is no limit to the power of the Gospel. What we need most of all is full confidence in Him who told us what to do, and full confidence in the church to carry out instructions to the letter. We need to have our faith strengthened and our courage revived by coming often into the Divine presence, through communion with God.

For ten years Robert and Mary Moffat carried on their work in South Africa without any apparent good results. There was not the faintest trace of spiritual awakening on the part of the swine before whom they were casting the pearls of the Gospel. But they stayed their hearts upon God's sure promises. The authorities back home lost heart and began to talk about discontinuing the mission. The brave missionaries advised and pleaded against this course. So certain were they that the daybreak would scatter the darkness that when a friend in England wrote to Mrs. Moffat asking what gift she should send her, this faithful woman wrote back, saying: "Send us a communion service; it will be sure to be needed." Her faith was richly rewarded. Just one day before the first communion when six natives were, for the first time, to publicly confess Christ, the silver service was received. Before such faith mountains of heathen opposition are removed as the dust before the summer breezes. There is no limit to the power of the Gospel. God can do all things through His people.

THE task looms large. Yet there is no reason for discouragement. Loyalty to Christ and love for Him and humanity will prompt enthusiastic missionary activity at home and abroad. America must be saved. Christianity must permeate America. Christianity must dominate all life in America. Our young people must be Christian in heart and soul and purpose.

The pitiable condition of the non-Christian world is a loud and plaintive call for the relief which only the Gospel can give. We are able to answer the call. We are fully able to go in and possess the land. The foreign missionary idea is the necessary completion of the Christian life. The very glory and heroism of Christianity lie in its missionary life. Yet I know that ever and ever we hear the plea: "Let us convert the heathen at home before we go to China and India." Phillips Brooks gave this answer: "What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood."

THE whole church has never yet been aroused to the necessity of carrying out the Master's great commission. We have made the mistake too often of beginning at the wrong place. Children and young people must be given the vision. The church school

is the fertile field in which to sow the seeds of missions. Here is where we must begin missionary propaganda. We must prayerfully give them the facts and we must cultivate the missionary interest of the children and young people. We must have them hear the piteous cry of the millions in other lands who have not heard the Gospel. In India there is but one missionary to every 400,000 of the population. Each laborer in China has an average parish of 500,000 souls. In Siam every Christian worker has a field embracing 1,000,000 persons. In Africa are 150,000,000 natives who never saw a Bible, who have no knowledge of Jesus Christ, who never so much as heard the first note of the "good tidings of great joy" which the angels chanted above the star-lit plains of Bethlehem.

Have we made plain the facts to our church schools? Do we keep on imparting missionary information? What are the churches of America doing to alleviate this sad condition? We are spending money lavishly for everything else: Chewing gum, 25 millions; amusements, over a billion; tobacco, two billions; even in prohibition times many millions for strong drink. But all the churches together are spending only around a hundred million dollars annually to give the Gospel to those who need it so sadly.

Give us the true spirit of love—loyalty—obedience. Then the greater will be the joy of our own souls.

THE Sea of Galilee receives the streams of the mountains to the north. Its waters are fresh and sweet, and are filled with fishes. Its banks are fertile, and thousands live upon its resources. It finds an outlet in a rich stream fertilizing the soil wherever it flows. It receives from the north; it gives towards the south. The Dead Sea is barren. Its atmosphere is poisonous and its banks are bare. It is a symbol of death. There are no fishes in it. Birds die by flying over it. It receives but does not give. It has no outlet.

Here is a parable of two kinds of people and two kinds of churches. Those who receive and give are like the sparkling silver waves of Galilee. Many at home and abroad live by them and rejoice in them. Those who always receive and never give are like the dark salt waters of the Dead Sea. No one is blessed by them, but many are poisoned through them.

WE MUST have more earnest teaching on the subject of missions in the Sunday school and in the young people's meetings. Missions must be made a personal matter. The Master told you and me to do this task as emphatically as He told Peter and John and the other apostles. Jesus commands every follower of His to become a missionary. There is no exception and no difference and no discrimination. He may not have called each of us to South Africa as He called Robert Moffat; to the New Hebrides, as He called Dr. Paton; to Japan as He called Dr. Schneder; to China as He called Dr. Hoy. He has called many to go in person, but if not in person, certainly by proxy. Hear the words of the Bible: "Whosoever shall call on the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

And how shall they be sent unless somebody pays the expenses? And whose business is it to pay the expenses? And who will inspire our Sunday-school teachers with the true spirit of missions? The pastor is the key-man. The pastor must bring genuine enthusiasm to his teachers, and through his teachers to the youth of his parish.

ON THE Confederate monument in the Capitol Square at Raleigh is the inscription: "First at Bethel; farthest at Gettysburg; last at Appomattox." That tells the story of the patriotism and loyalty and heroism of the men of North Carolina. Shall less be said of the men and women and boys and girls of North Carolina and the whole country when God calls upon them for sacrifice and service?

The comment has been made that the true missionary spirit and life do not spring into existence a finished product. There are definite stages in the development. These may crowd closely upon each other, or some distance may intervene between them. It has well been said that religion comes down from above. It first touches the head and makes people think; then the mouth and makes them speak; then the heart and makes them feel; then the pocket and makes them pay; then the knee and makes them worship; then the foot and makes them go. When the process is complete we have the perfect type of missionary.

BUILDING A MISSIONARY MINDED CHURCH

By A. C. Zumbrunnen*

IT WILL be well at the outset to understand what we mean by a "missionary minded church." By such a church, I mean one that has the mind of a missionary; one that has the attitude toward itself and others that a missionary has; one that has the spirit of the missionary; one that has the spiritual dynamic of the missionary; a church, the membership of which is thus and gives itself as a missionary gives himself for the evangelization and Christianization of the world; a church that accepts Christ's commission as its very own to "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you," and that actually is "My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

By a "missionary minded church" I mean a church that has the mind of a Judson, a Livingstone, a Shelton, a Lambuth, one that has the mind of the 18,000 foreign

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ssionaries that belt the globe, witnessing for Him, rrying out His command. May I further illustrate at I mean. Four years ago I heard a young medical ssionary speak at one of our summer schools of ssions. He was sailing in a few days for the Belgian ngo, in Africa. He was from one of the finest families Virginia. His father is an outstanding business n. The son had had every educational advantage, s a graduate of John Hopkins. He did post graduate rk in New York. When he was ready to go to the eign field, the secretary of the Board under which he s going out, asked him to become the head of the at new hospital in China. He said to this secretary, am at your command and will go where you decide. t if you will give me my wish, you will send me to the lgian Congo and let me give my life in the service those people who need it so without equipment. Let minister in His stead there. Send someone else to e splendidly equipped hospital in China." I saw him his first furlough. He spent himself as the Lord did, ving his life that others might have life "more undantly." A "missionary minded" church is one at has the mind of the missionary and of the mis-onaries' Lord, that gives itself in living, loving service. That loses its life that others may have life.

BUILDING such a church takes time. It cannot be done over night. However, it can be done in a generation. Just as Germany was made a military nation in a generation, so may a church be made missionary in a generation. The process is not dissimilar to that used by Germany. It can be done by a program of missionary cultivation and education. It must begin with the cradle and continue to the grave. The program must be carefully wrought out and faithfully carried out. This done, the objective is assured.

There are a number of very important factors in such a program. I have time to mention only some of them. Among these factors are the pastor of the church, the Sunday school, the young people's society, the woman's missionary organization. Other factors are teaching or giving information, carrying on missionary activities or expression, preaching or giving inspirational messages, and the devotional program through which the necessary spiritual dynamic is secured to quicken the church into missionary activity.

AGENCIES FOR MISSIONARY EDUCATION AND THE LOCAL CHURCH

By Katharine Silverthorn*

THERE are five chief agencies providing materials for missionary education and developing programs nd a curriculum. The oldest of these agencies is the entral Committee for the United Study of Foreign Missions, which was organized in 1900 following the cumenical Conference held in New York City on nat date. This interdenominational committee, made p of seven women representing as many denominaons, published its first material in June, 1901, a amphlet called "Six Preliminary Lessons on Christian Missions in the 19th Century." In October, 1901, was unched their first study text, "Via Christi," by Miss ouise Hodkins. This committee has continued to ublish yearly study books for women and in later ears a junior text annually. The twenty-fifth anniersary of the organization of the committee was elebrated in Washington, in January, 1925. It was nnounced there that in these twenty-five years three illion copies of the women's texts had been published nd sold and one half million copies of the junior ooks. This committee has been, in the main, a pubshing committee; however, realizing the need for rained leadership and help in teaching these study ooks, this committee has assisted in organizing and romoting many summer conferences for women and oung women. The first of these was set up at Northeld; this continues to be a flourishing conference with n annual enrollment approximating twelve hundred.

The next agency in the field for missionary education as the Missionary Education Movement, which was organized in 1902 as the Young People's Missionary Education Movement. It has been both a publishing agency of mission study texts for all ages and of collateral material. It is also a promotional and training agency through summer conferences. The Council of Women for Home Missions and the Missionary Education Movement jointly published the interdenominational home mission study texts with related material for developing the home mission themes. The Missionary Education Movement is also the publishing agency for many of the boards of foreign missions. The Board of Managers of the Movement are the Missionary Educational Secretaries of these cooperating boards, so that the Movement is a most efficient service agency for the missionary education departments of the boards of home and foreign missions.

Another agency which should be mentioned is the Missionary Education Department of the Student Volunteer Movement. Throughout the history of the Movement this department has published texts on missionary education and promoted the study of foreign mission problems particularly among students, as has also the Y. M. C. A. and the Y. W. C. A. These two organizations are now carrying on this work through the Council of Christian Associations and its Committee on World Christian Education. On this committee the Missionary Education Movement has three representatives, the Student Volunteer Movement two, so that there is coming to be more and more cooperation among these missionary educational agencies.

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The last agency to mention, and one of the most important, is the missionary education departments of the church boards of home and foreign missions of the various communions.

There is much inter-relationship in the operation of these five agencies as already indicated. They are publishing agencies to some extent though the Missionary Education Movement carries this function more largely than any of the other agencies mentioned. Not only does the Movement publish mission study books for all age groups, but also reference books, books on contemporary mission themes, supplemental material, picture sheets, maps, dramatizations, helps for leaders, etc. The missionary education departments of the church boards are largely the promotional and developing agencies for carrying on missionary education in local churches, the student agencies doing the same among student groups. These departments of the church boards are the chief distributing agencies for the publications of the Missionary Education Movement, the Council of Women for Home Missions and the Central Committee. The missionary education departments of the mission boards also provide channels for missionary expressional activities, the outlet for service, the material for Christian character building, all these are the legitimate outgrowth of missionary education. The tendency seems more and more to relate these departments of missionary education to the boards of Christian education; thus missionary education is becoming more and more an inherent, integrated part of the Christian education program of the church and church school. These departments of missionary education are service agencies for the local church organized so as to function through state, district, and local secretaries, usually volunteer workers, whose efforts are to write missionary education into the state, district, and local church educational program, developing an adequate program for each of these units particularly for all departments and age groups in the local church.

These departments of the mission boards are advocating a department or cabinet of missionary education of the church council of Christian education, representing all departments of the Sunday school and all organizations of the church as the most effective means of developing missionary education in the local church. The function of this department is to plan together for an adequate, comprehensive, correlated program of missionary education for the whole church. The departments of missionary education of the boards serve the church with suggested texts, courses, plans, materials, methods, etc., through the above department, through a committee of missionary education, or through local workers and promoters. In many cases these board departments set up institutes to train leaders, and also cooperate with existing summer schools, conferences, institutes, etc., for such leadership training.

Boards of Christian education should see that courses on missionary education are included in the curriculum of all training schools where directors of Christian or religious education for local churches make their preparation. Such courses should also find a place in all theological seminaries. By the same token all Sunday-school training institutes and all training schools of the International Council of Religious Education should also offer such courses.

The agencies for missionary education are much hampered in helping the local church in its development of such a program of missionary education, as has been indicated, unless the pastor is sympathetic and appreciates its value, unless the religious work director or the religious educational secretary understands its value and methods of promotion and unless there are local leaders and promoters either already trained in the technique of missionary education or who are willing to take the necessary training. Progress in good pedagogical methods, in technique, in the development of a wise and correlated program of missionary education must go hand in hand with the rapid progress that is being made in the advancing program for religious education.

DEVELOPING THE MISSIONARY IDEA IN A LOCAL CHURCH SCHOOL

By Philip C. Landers*

WE HERE set forth an educational program that educates. In the fall of 1924, the religious educational committee of the Newton Highlands (Mass.) Congregational Church "took stock" of its missionary education program. The committee found after a careful study that: One. The church-school giving for the three previous years had been:

Year	Church expenses	Benevolence	Total	Per capita per week
1921	$198.38	$48.09	$240.47	$.015
1922	252.92	63.23	316.15	.02
1923	267.03	66.75	333.78	.02

Two. Only two departments in the school were carrying on a regular monthly missionary education program.

Three. Service activities were few in number and were not tied up to a program of education.

The Program Outlined

WITH these facts in hand the committee and the director of religious education set themselves to the task of building over a period of years an increasing program. When it was formulated it had for its chief features the following:

1. A goal of $600 for 1925, which was an increase of 50 per cent over the estimated $400 gifts for 1924. Mentally the director and the chairman of the educational committee set a goal of $1,000 to be reached by the end of 1928.
2. A weekly pledge envelope system to be introduced from the junior department through the young

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people's. The missionary apportionment of the school to be the same ratio as that used by the church in its benevolences.

3. Monthly graded missionary programs to be introduced in all departments. Regular note-book work of pupils to include missionary stories, pictures, maps, and other features, according to the grade and curriculum of instruction.
4. The reading by pupils during the year of at least two "world friendship books" (published by the Missionary Education Movement, New York) and the writing of a book-report on each one read.
5. Service activities to be graded and carried on by every department monthly.

Two Years of Real Results

CHURCH-school Giving. In December, 1924, pledges for the year 1925 amounting to $650 were received from 92% of the pupils in the junior, intermediate, and young people's departments. This was $50 over the goal set for the entire school and showed a per capita pledge of over four cents. The year closed with gifts totaling over $700 besides nearly $100 in special gifts from the young people's groups.

In setting an $800 goal for 1926 the educational committee did so with some hesitancy wondering if we were not asking too much. It furthermore departed from the policy of the preceding year in two different directions.

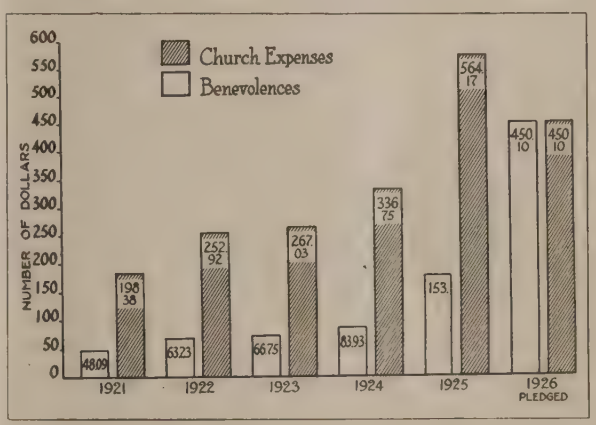
1. It voted to secure pledges and distribute envelopes in the primary department. This was done after it had been discovered that this group were averaging only two cents each, much below the rest of the school. Furthermore it was agreed that the days of "penny collections" should be over.
2. It was voted to divide the church-school gifts equally between the church and missionary benevolence. This plan was quite revolutionary and created considerable comment among the adults of the church. Even the church did not divide its gifts 50-50. The principle on which this change was based is twofold.
   (a) Boys and girls should be taught to give as much to others as they keep for themselves.
   (b) Any church desiring to divide more evenly its gifts between church expenses and benevolences must start an educational program in that direction. Where could it have more effect and greater promise than on the habit forming pupils, the church members of the next decade or two?

With this plan of 50-50 giving, a picture sheet was drawn on a stencil by one of the teachers and then mimeographed. Instead of talking in terms of different Congregational Boards' names, such as the American Board of Commissioners for Foreign Missions, or the American Missionary Association, definite projects were worked out in conjunction with those boards. The lower half of the picture sheet shows these in a form intelligible even to primary children.

Every department in the school was given a goal as its share in the school's larger goal of $800. Letters and pledge cards set these department goals before the pupils. Intermediate boys were largely responsible for the collection, as a service project, of these pledges in the homes of the pupils. Ninety percent of the pupils in these departments pledged $900.20 on a goal of $800. The primary department, for instance, with a goal of $100 pledged twice that amount. This was three times the gift of the previous year. Little opposition was met from the parents who were glad to have the children give regularly and in weekly envelopes. The graph showing a comparison of church-school giving over a period of six years clearly indicates what can be accomplished with a definite program of education.

World Friendship Reading. As a definite part of the monthly and yearly departmental program of missionary education, friendship story books have been purchased by the school. These stories graded for all pupils tell about the every day life of the black, the yellow, and the brown boys and girls. Many countries are represented and the stories are written in a fascinating manner. Schools that do not use them are missing an opportunity for real educational training. Not only are the boys and girls interested in reading these books, but they willingly make book-

Graph Showing Comparison of Church School Giving for Years 1921 to 1926



CAN WE REACH $1,000 BY 1927?

reports and work out special illustrated covers for them. It has, beyond doubt, proved its value in the creating of world friendship between boys and girls of the white race and those of other colors and climes.

Service Activities. Graded service activities form one of the important phases of the educational program of the school. Only a few can be mentioned. When the primary department began using the weekly envelope system for its individual gifts, the pupils wanted something into which they could put their envelopes each week during the departmental worship period. An intermediate class of boys solved the problem by making a King Jehoash chest of mahogany, (II Kings 12:1-10). Ever since the primary youngsters heard the Bible story when the chest was presented to them, they have deposited their envelopes quietly and reverently.

Junior fourth grade girls volunteered to make a

Christian flag for the department when they discovered that in order to repeat the Christian church pledge they needed a flag. It is now used frequently. Another group of juniors made a number of scrapbooks for the local hospital. Still a third made and gave to the department an electric map of Palestine. Christmas found all departments at work on special projects. The young people became interested in the mountain whites and sent a special gift. Juniors and intermediates gave gifts to sick and crippled children, besides caroling for them. Throughout the year missionary and social service projects were continually being carried out.

A Glance Ahead. The next few years will undoubtedly show greater results. It is hoped that the school will not only continue to give in dollars and in material gifts, but that several pupils growing up in such an atmosphere of missionary education will receive the call that came to Paul of Tarsus to go preach and teach the gospel and be a witness for Him "unto all men of what thou hast seen and heard."

THE MISSIONARY EDUCATION OF CHILDREN

By Elizabeth Harris*

THE FIRST question that must be asked as we think about missionary education of children is "What does 'missions' mean to children?" As we ask ourselves that question several negative answers at once present themselves. Among them are the following: (a.) "Missions" for children need not necessarily have to do with a church program. (b.) "Missions" need not concern itself with groups either foreign or home with whom any church has special relations. (c.) "Missions" must not be simply a matter of money raising: Usually the primary emphasis will not be on the giving of money.

What then is "missions" for children? "Missions" for children is so teaching them that they shall learn to live in such an attitude of love and friendship for an increasing number of people irrespective of race and nationality as will make them wish to share with them that which is worth while. Since in developing a spirit of love, *service* has such a large part, ways by which children can contribute to the care or happiness of others must be provided. Such a spirit of love will develop only as situations favorable to its growth are furnished to the children.

The Relation of Nationalism to World Friendship

MANY teachers have felt that the intensity of the teaching of nationalism in this land and other lands has often been a real bar to the cultivation of world friendship. Cannot an attitude of appreciation of other people be cultivated which would not weaken the sense of loyalty to our own country? If the real spirit of missions, or rather of Christianity, is to be developed in boys and girls, there must be in homes, schools, and churches an emphasis upon the contributions of other peoples instead of the cultivation of a "smug" satisfaction with ourselves.

The Attitude of Adults Influences the Attitude of Children

MOST of us agree that children are themselves free from race prejudice; that prejudice appears in young children only when it is created by adults. Often adults are unconscious of the effect of a chance word or look which may set up unconsciously to the child a habit of stratifying society. That these prejudices are so easily and often so early formed suggests that situations should be provided early which will help children to form right attitudes toward people of other races and nationalities. The material used should represent the people of other races and nationalities (children will be the best points of contact) as being just "persons" with the same feelings and experiences as their own.

Just as the attitude of the parents unconsciously influences the children, so the attitude of the *church* determines to an extent, much greater than most of us realize, the broadness of the sympathy, and the genuine friendship of its children. The children are learning from the moment they enter the church. Unconsciously to themsleves and to the people with whom they come into contact they "sense" the attitudes of the people about them.

The organization of the school is therefore important. If a school is formal, if the opportunities for cooperation within the group are meager, if the emphasis is upon "reciting" rather than in participation in worthwhile experiences the pupils will build up an attitude of love and friendship with extreme difficulty.

In addition to providing an organization which conduces to cooperation and friendliness, contacts with different children must be provided. These contacts are as much a part of the curriculum as are the regular Bible studies or any other formal material.

The Offering

THE OFFERING must be made a part of the educative process. If it is to be educative, the boys and girls must have some part in determining where it shall go. Indeed if we think of the offering from the point of view of the educator, shall we have an offering at all unless it is made in response to some felt need? In some schools where there was an opportunity to establish precedents the boys and girls were not allowed to bring money until a genuine interest was developed in a certain enterprise. Where the offering was brought as a way of helping along what they felt to be a worthwhile cause, it very much exceeded that brought "because it was the custom." The primary emphasis must be on putting boys and girls in touch with a situation;

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he offering will then be the natural and indispensable outgrowth of the attitudes that have resulted.

How Can Missions Be Made a Part of the Church School

WHEN "missions" is recognized as essential—a part of the Christian message—it will be in all of the work of the church and the church school. The spirit of the church will be the spirit of Christ in whom there is "No East or West" or South or North. Our churches will be the common meeting ground of all nations and all races. All of our churches will be "Churches of All Nations" where people come with the common desire to worship God and to serve their fellows.

More specifically and as means that shall bring about the better day, the following simple suggestions are given for making "missions" a part of the work of the church school.

(a.) *Use Missionary Material as a Definite Course. In the Sunday Session.* More and more the ideal in education is to get away from *set* imposed lessons to choosing from available material that which will most nearly meet the needs of the pupils.

That there is need for better understanding among the children of the world is evident. That children need to participate much more than they do in the program of the church is also self evident. Why should there not be given, during the Sunday-school period, courses which seek to promote friendship for children in other lands and intelligent interest in the program of the church? (b.) *In the Week-Day School and Vacation Schools.* The week-day school and vacation school offer splendid opportunities for teaching missions. Even if a course is put into the Sunday session, there would have to be week day meetings where construction work and gifts can be made and in which, as an integral part of the curriculum, contacts with other groups may be made either actually or through the games and stories that are a part of the life of other groups. If the week day or vacation school period is the only time which can be used for definitely missionary courses, much could be accomplished. It would be well to concentrate on such a course and not to have (as some schools do) a missionary story and a Bible story told to the same group on the same day. All construction work and all service activities could then be correlated with the one course and thus be made parts of an educational whole.

Worship Service. In addition to the use of missionary material as a part of the regular work it can be used in the service of worship. Miss Jeanette Perkins, in *Musa: Son of Egypt,* has shown in a definite and helpful way how missionary stories can be used as part of the worship service in the primary department, the rest of the service to be built around them.

Material Now Available

THERE are now available illustrated story books of children of other races which are suitable for little children. These books tell of the ordinary universal experiences of children, their toys, their brothers and sisters, their mothers and fathers, etc. Through these simple stories the children come to look upon children of other races not as different kinds of creatures, but as persons like themselves.

The same idea of helping children to see people of other races as *people* runs through all of the material for primary children. The new course, *Musa: Son of Egypt,* is built on stories of two Egyptian children. Miss Perkins, the author of the teachers' helps, shows how the material can be used in different conditions. One of her suggestions, which will be welcomed by primary superintendents, is on the use of the stories in the *worship service* of the primary department of the Sunday school.

In the new course for juniors, *Friends of the Caravan Trails,* there are suggestions for building worship programs *with* the boys and girls. The relation of the Near East to the Bible stories is constantly kept in mind. If this course were used for a period of three months or so, many real, present day connections with Bible stories could be made.

In the material is included (and the teachers are referred to the source books) a few of the stories of Bible characters that have been *told* (most of them were not written until comparatively recently) for centuries by the people who live in the lands where these heroes of old dwelt.

The study of modern life in Syria and Arabia is a valuable commentary on the Bible stories.

For information about other material, workers with children should write to their own mission headquarters.

STATEMENT

It has been called to our attention that The Century Company has advertised the *Hymnal for American Youth* as "the only hymn book recommended by the International Council of Religious Education." This statement is not justified. No official action on this subject has ever been taken by the International Council. Members of the International Council Staff frequently recommend books, particularly in leadership training, but exclusive endorsement of any one publication is contrary to the spirit and genius of the International Council. *Hugh S. Magill, General Secretary.*

THE DIRECTOR OF RELIGIOUS EDUCATION

A Study of the Personnel and Work of the Office

A new bulletin issued by the Department of Research and Service, International Council of Religious Education, Paul H. Vieth, Director. Comprehensive report on a thorough-going study of this new profession. 223 directors of religious education participated in this study by supplying data. A most valuable bulletin for all workers in religious education. 64 pp. Price 50 Cents. Address International Council of Religious Education, 5 South Wabash Avenue, Chicago.

THE MISSIONARY EDUCATION OF YOUNG PEOPLE

By Herbert Wright Gates*

A HIGH school boy who had taken an active part in the missionary education work of his church school was asked how he liked it. His reply was "It's great! It makes the whole thing mean so much more. I used to bring my nickel and put it into the envelope and that was that. Now I know what I am giving for and feel that I am helping in something big. It costs more, because I can't get away with just a nickel, but it's worth it."

After a pause, he added: "There's something more to it. This business of learning about missions and helping has made Christianity real to me. I used to feel that we were just talking about something rather vague and very far off. Now I am in it."

This boy well summarized the aim and values of true missionary education. The leaders of his school had rightly sensed the aim and had worked out their program on sound principles. Missionary education is not an extra, nor a side issue. It is an integral part of the whole program of Christian education. Its aim, therefore, is the same as that of Christian education. Let us define it as that of developing in each pupil a character the attitudes and conduct of which shall be truly and consistently Christlike in all human relationships. What special contribution has missionary education to make to the realization of this aim among young people?

Aim and Values

IT makes Christianity real. Young people want reality. Many of them seem to feel that it is lacking in much of our religious teaching. They sense a disproportionate emphasis, in the choice of material and methods, upon theological abstractions and, when facts are dealt with, they seem too largely those of religion as it was rather than "as is." In the study of missionary history they find Christian history in the making and the past gains meaning and significance through present experience.

IT gives practical meaning to their study. We have heard much, wise and otherwise, about the project principle in education. There is no better project in religious education than the effort to discover the real meaning of the church, what it is doing in the world, the value of its teachings and its service, and how these may be improved; and all of this, not as an object of intellectual curiosity, but in the attempt to discover why they are in the church and what they can best do there.

IT makes clear the true values of Christianity. Any well ordered program of missionary education will include the study of other world religions. The youth of today is not satisfied with the dogmatic statement that Christianity is the best religion and that all others should be set aside. But, in the frank discussion of other religions, regarding them as expressions of the universal search after God on the part of different peoples, seeking honestly whatever of truth may be discerned, and testing each by its fruits, they find the best apologetic for Christianity.

IT gives opportunity for creative effort. In much of the criticism of youth we may see failure to appreciate something fine and wholesome. Young people are blamed for want of respect for their elders. What is the reason for this? The answer may include two perfectly valid statements.

First, that their elders, with all the good they have done, have not made such an unqualified success of religion, social relations, and international affairs as to entitle them to unquestioned allegiance.

Second, that youth somehow feels that it will be better to work out some things for itself than to accept the entire scheme of life ready made. We are constantly telling our children this in smaller matters, such as finding the answer to a problem in mathematics or looking up the meaning of a word. Why not be consistent when it comes to more important matters?

In the missionary enterprise we have a chance for young and old to work together in the development of a new and better Christian order; or, if you prefer, in the better application of Christian principles in human relationships. We all have much to learn in this line and it is not uncommon to find youth more clear-sighted than their elders, because less trammeled by accumulated prejudices and traditions. There are many instances of efforts by young people to overcome racial and social differences which have been overlooked or frankly accepted by their parents.

There is probably no subject of greater interest to the average group of young people today than that of world peace. I have seen more than one meeting take on new life and vigor in a flash by the raising of this question in some one of its many phases.

There are many solutions offered for the problem of war, but there is only one that will ever be final, and that is the establishment of world friendship. "Peace on earth" and "good will among men" were linked together in the angels' song and they cannot be separated. What phase of Christian education can make a greater contribution to the solution of this problem than missionary education. Here we find the knowledge of world conditions and the attitude of mind and heart upon which lasting and universal friendship rest. Indeed, missionary education and friendly international relations are bound up one with the other.

With this brief statement of aim and values, let us note a few methods and materials appropriate to young people.

Methods and Materials

THE STUDY of the missionary work of the church should form part of the regular curriculum. For many years we have gone on the assumption that

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every lesson in the church school must begin with and center in certain passages of Scripture. It has not been a complete success. Frequent repetition has dulled interest and the living contact between the past and present history of our faith has not been maintained. The Old Testament characters remain in the imagination of many as more or less interesting antiquities rather than as living persons who sought in their way to meet the same life problems that we know. The First Church of Christ in Jerusalem might as well have been founded upon some distant planet so far as our efforts to make it a vital factor in the history of our own home church are concerned.

A good transition to a better course of study may be made by the use of Hugh Martin's *The Kingdom Without Frontiers*. Then, to show how the missionary motive which he traces is finding expression in our own day, take such books as *World Friendship Inc.*, by J. Lovell Murray; and *For a New America*, by Coe Hayne. All of this may be brought closer home by a study of your own church and its work for which the discussion outline *Why the Church?*, issued by The Inquiry, may prove a helpful guide. From the standpoint of educational method it might be well to reverse the order of these subjects. The order given may be more strategic in view of traditional prejudices.

THE STUDY of missions should be combined with practical service. As already noted, this gives point to the study. Indeed, the best approach to the study will often be a definite problem facing the class. Suppose that, through an address by some missionary, or in any other way, a certain amount of interest has been aroused with a desire to help in the particular work presented. A natural next step is to find out more about the work, its conditions and needs. Or, there is the matter of joining the church. Why should I join? What is the object of the church? What is its place in the world of human life? How can it help me make my life count for most? Such questions are best answered by sharing in definite activities.

For example: a group of young folks were asked to help in the every member canvass of their church. They were encouraged to ask questions about it. What is the object? Why does the church want to raise this money? For what will it be used? They began by studying the church budget. Each item was questioned as to its meaning and value. Some seemed to them disproportionately large, more were criticized because they were not large enough. The study led them to discover the aims and methods of their denominational boards and the relation of their own church to these. They discussed various forms of community service and wondered why the church was not doing more in this line. They prepared programs and gave them in the worship session of the department. When the canvass was over it was found that many of these young people had pledged more intelligently and, in proportion to their means, more liberally than some of their elders. Better still, several young people presented themselves for membership in the church as a direct result of this study.

In another church a similar study led to the making of a benevolence budget by the young people's department and the use of a special pledge card and special envelopes for the use of its members. Imagine the training thus secured for future members of church committees!

SUCH activities as these often solve the problem of week-day religious education. We are painfully aware that the Sunday session is inadequate. The difficulty is to persuade young people to give more time to such work. The solution is to be found in a program that commends itself for its interest and practical value.

THE SUMMER conference should not be overlooked. Here young people from many churches and communities and, in some cases, from different communions share for a week or ten days a wholesome fellowship under fine conditions. They are exposed to the contagion of high ideals embodied in practical courses of study and splendid personalities. Many of those who attend return to their home churches with new ideas and fresh enthusiasm for service. Some of them catch the vision which leads them into Christian life service as a vocation. The sending of carefully picked delegates to such conferences should be a definite part of the leadership training program of every church.

Along such lines as these the missionary education program for young people should be developed. There are great assets for the future in the idealism and energy of our younger generation. It is for the church to develop these through wise and sympathetic leadership.

THE MISSIONARY EDUCATION OF ADULTS

By Franklin D. Cogswell*

ADULTS are hopeless. It is the stupidities of the mature men and women in control of our social, political, and church life for the past generation that have got us into the sorry mess about us in the world today. You can do nothing with people who have grown up. Let them go. Try to keep them from doing as much damage as possible while they are running things, but don't try to change them. Put all your educational efforts on the children. When a better trained generation of youngsters comes along, then we can begin to look forward to a better day."

We are hearing a little less of that kind of talk, possibly, than we did a few years ago; or, rather, it may be that we are beginning to hear more from the educational psychologists about the hopefulness that may be reasonably entertained for the hopeless adult. Certainly he is occupying a larger place in educational thought than ever before. In the meantime he is determining the conditions under which the younger

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generation is receiving its training, and what the very stuff and quality of that training is to be. If for no other reason than for the sake of insuring a new citizenship that will bring to us the gift of real progress, we must explore more fully than we have done hitherto the possibilities that lie open in the whole field of adult education.

In his striking new book on this subject, Edward C. Lindeman says:

"A fresh hope is astir. From many quarters comes the call to a new kind of education with its initial assumption affirming that *education is life*—not a mere preparation for an unknown kind of future living. Consequently all static concepts of education which relegate the learning process to the period of youth are abandoned. The whole of life is learning, therefore education can have no endings. This new venture is called *adult education*—not because it is confined to adults but because adulthood, maturity, defines its limits."*

That phase of adult education in the church which forms the subject of this article is by no means new. Since the last decade of the nineteenth century when the Student Volunteer Movement began to publish text books on the various aspects of the missionary enterprise, the colleges and then the churches have been familiar with the mission study class. Early in the new century the boards began to assign special officers for the direction of educational campaigns among the adults of the churches. Interdenominational agencies were soon called into being to provide centers of fellowship and counsel for those particularly responsible for this task and to serve the needs of all groups concerned in the planning and publication of study books and accessories. The Missionary Education Movement of the United States and Canada, founded as the Young People's Missionary Movement, celebrates this year the completion of twenty-five years of such service on behalf of the boards of home and foreign missions. The Central Committee on the United Study of Foreign Missions—representing the women's boards of foreign missions—and the Council of Women for Home Missions began their educational work for women's societies at a slightly earlier date.

While it may be said with some justice that, in many instances, the educational work fostered by the missionary societies was not education at all but simply a phase of the promotion of organizational projects and of the raising of annual budgets, yet this significant thing has been happening in a number of large denominations in recent years: the work of missionary education has been recognized as an essential part of the whole task of Christian education and the general educational boards have instituted missionary education departments.

In many churches, therefore, the study of the Christian world enterprise at home and abroad is being woven into the texture of the education of the adult life of the church as was not the case previously. There are several significant phases of this development.

(1) There is a distinct gain in the proportion of men to women in the organized study of missions. In most churches it has been the women's group that has pioneered in forming classes, and today it is still the women that carry the brunt of this educational task. But instead of the effort being limited to isolated study classes, often unrelated to other aspects of the educational life of the church, there are now being held in increasing numbers of churches each year schools of missions which draw upon the whole adult constituency of the church. These schools may be divided into a number of classes on different parts of the world enterprise of Christianity, at home and abroad. Many churches are reporting a large pro-

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ANNUAL MEETING OF THE INTERNATIONAL COUNCIL

Tentative Program

WEDNESDAY, FEBRUARY 9—Special Conference on Vacation Church Schools. Beginning at 9:30 A.M.

THURSDAY, FEBRUARY 10 -Special Conference on Week-day Religious Education. Beginning at 9:30 A. M.

FRIDAY AND SATURDAY, FEBRUARY 11 and 12—Meetings of Professional Advisory Sections. Beginning at 9:30 A. M. Friday.

SATURDAY, FEBRUARY 12—Preliminary Meeting, Committee on Education. Beginning at 7:30 P. M.

MONDAY AND TUESDAY, FEBRUARY 14 and 15—Regular Meetings, Committee on Education. Beginning at 9:30 A. M. Monday.

TUESDAY, FEBRUARY 15—Regular Meeting, Board of Trustees. Beginning at 7:30 P. M.

WEDNESDAY AND THURDSAY, FEBRUARY 16 and 17—ANNUAL MEETING, INTERNATIONAL COUNCIL. Beginning at 9:30 A. M. Wednesday.

The Special Conferences on February 9 and 10, the meetings of the Committee on Education and the meetings of the Council are open to all who may wish to attend.

The meetings of the Professional Advisory Sections, of the Committee on Education, of the Board of Trustees, and of the Council will be held in the Hotel Sherman, which is a down-town hotel on the northwest corner of Clark and Randolph Streets. The Sherman is one of the best hotels in Chicago and with its new addition has 1700 rooms, each with bath. Rates for single room and bath will be $3.00 per day and up; double rooms with bath $5.00 per day and up. Positive assurance is given by the management that rooms at the minimum rates will be furnished all who wish that priced rooms. Reservations should be made directly with the hotel. Address Ernest Reul, Assistant Manager, Hotel Sherman, Chicago.

portion of men in such schools, some of the classes being organized especially for men. In many churches that do not hold schools limited to the study of missions, there are courses on missions in the regular program of classes that may be offered on "church training night" or in connection with any other general plan for drawing the adults of the congregation together for study.

Such schools are being conducted successfully not only in large churches or in those having professional educational leadership but many country and town churches are enrolling a large proportion of their membership when they make this approach to the missionary education of their adults. Some report more persons in their classes then there are members in the entire church! In some larger churches there are in many instances schools of two hundred to four hundred adults, divided into a score and more of classes, meeting for six weekly sessions to study intensively the world work of the church, or some phase of the Christian task in America.

(2) Not only is missions being integrated into the educational program of the church to a greater degree than ever before, but in a new way the bearing of Christian teachings and ideals upon the life of the whole world is forming the content of the missionary education of adults. This integration between missions and the dominant issues in the world today is giving vigor and meaning to thousands of study groups that have never been attracted by a study of the history and progress of the church in a particular country. Kenneth Maclennan has phrased it in introducing his book, *The Cost of a New World*, which is typical of the new approach to missions and which is being used by many adult groups: "It seems of urgent importance that . . . fresh consideration should be given to the world movements of today in order to discover what are the vital forces in deadly grips in these movements, what are the real issues, and what is the relevancy of Jesus Christ to them all."

Missions is not something separate from the Christianity that we are trying to interpret in our whole work of religious education. It is the heart of the Gospel. No more far-reaching task in adult education is being carried forward anywhere today than this many sided program of missionary education with its almost unlimited possibilities for bringing men and women into direct and practical touch with the Christian task in its every phase—the project method at its best; for the study of the freshest materials on world problems of the most fundamental importance; for training in the leadership for adult discussion groups through the system of conferences and institutes that has been carefully developed over many years; for fellowship of a rare kind in exploring through study, discussion, and naturally related service what is the purpose of Christ for the world that stands more desperately than ever in need of Him.

MISSIONARY EDUCATION THROUGH PROJECTS

By John Leslie Lobingier*

THERE is nothing peculiar about missionary education, nor is it to be treated differently from any other element in the religious education program. The same principles and methods that have value in other fields have value in this field also. It is an essential and vital part of the larger process, Christian education, and should never be thought of in any other way. As such, missionary education is not a means of promotion or of money-raising, but a process of Christian training whereby people are led along the path toward worldmindedness and interracial appreciation. When we learn the best ways of accomplishing this result we shall know the best methods of missionary education.

At a young people's conference last summer three of the delegates proposed to the group certain interesting causes that needed support: a piece of work in a nearby college, a gift to a college in Japan, and the sending of a certain amount of money to be used for Christian work among the children of the robber caste in India. It was the hope of these three young people that the delegates might be so interested in one of the three enterprises proposed that they would accept it as their own for the year. As it turned out, they were so impressed by all that they adopted the three lines of activity as their tasks for the succeeding year. They appointed their committees, and now, with an enthusiasm that comes from carrying out one's own plans, they are actually engaged in doing what they set out to do.

Here is a high school group in a local church. One of the teachers, in her class work, had made frequent references to her experiences in India, by way of illustration. Gradually a new interest grew up in the members of that class. At a meeting of the department council one of them suggested that they undertake the support of an orphan-boy in a particular school in India. After the matter was presented to the department and discussed, the suggestion was unanimously adopted. Not only did the members make their gifts toward this boy's education, but they devoted a part of their worship period each Sunday morning to talks and discussions by different ones of their own group on the boy himself, his school, his people, his country, its contributions to the world in literature, philosophy, and art. By correspondence they made personal contacts with him and with the Christian school in which he was enrolled. It was their own enterprise of helping and learning and appreciating, and they carried it through to completion.

Take another example—the work of the junior red cross of Canada last year. Each local made its own "book of friendship," to be sent as a message of goodwill to boys and girls somewhere else. Each book was really a portfolio of loose-leaf pages, bound together between cardboard covers, with such contents as would

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give a clear picture of the life of the boys and girls from whom it came. Naturally the contents represented a great variety of interests, stories, pressed flowers, pictures, samples of school work, etc., etc. Some were sent to other parts of Canada; many more were sent to other countries; a large number were received from other lands. This task was built upon boys' and girls' natural interests, and tended toward larger and enduring interests. No one can deny that such an activity helps to increase international goodwill. It is the work of the junior red cross, but is it not really to be counted in the field of missionary education?

Consider also another group—the girls of the junior high school age, who had organized themselves into a club with meetings every Monday afternoon. Although a "club," its membership consisted of all the girls in the intermediate, or junior high school department of the church school. At one of their meetings some one told them of the sufferings of great numbers of people in one of the cities of the Near East—sufferings that had come through a great calamity and through no fault of the people themselves. At once the girls wanted to help. They decided to devote three meetings a month to knitting scarfs and other garments for these people. And this they did. While they worked some one would read to them or talk on a theme related to their present interest. It was noticeable that the one meeting each month reserved for some social or recreational purpose lacked the enthusiasm that always prevailed at the "work meetings." Mothers complained that the girls insisted upon continuing their knitting at home when they should have been doing something else; but they were interested! When they finished the task that they had set for themselves, they had not only performed a worth-while service, but had also made new contacts and they were living in a bigger world.

Here are four simple illustrations of units of activity in the field of missionary education. They are neither unique nor unusual. They are presented as average, everyday illustrations of enterprises carried on *in the natural way*. What could be more natural than for young people to engage in enterprises that are their own? Only so will they enlist the participants' interest and be a factor in their development. What is more natural than that in such enterprises they should see some definite purpose? If missionary education is to be carried on successfully it can only be on the basis of a genuine sense of participation in some purposeful activity.

What could be more natural than that the educative process bring us into actual and vital situations? We would not have a very high regard for a domestic science class that did not actually bake bread and make salads; merely discussing the preparation of foods would hardly suffice. We would not want our boys to enroll in a manual training class that merely discussed planing and sawing and making tables without ever making anything. Neither should we be willing to subject our boys and girls to so-called missionary education that has in it no place for real experiences and actual life situations. The missionary education that counts for most is that which inspires the pupil to engage in some real enterprise in the realm of world-brotherhood and friendliness and interracial contacts. People often talk of "teaching missions" and "learning missions." If the latter simply means learning a few facts about missions its value is exceedingly limited. The real value consists of acting in a certain way and living in a certain way, and no one can learn to act and live apart from a real experience.

And it is only through some such real experience,—an actual life-situation,—that we develop loyalties and an attitude of goodwill. We never develop great loyalty to any cause by the process of being "talked to" about that cause. Only when we work for it and become a part of it does our loyalty become real. Our missionary education programs ought to result in making young people loyal to the missionary enterprise and to the ideal of brotherhood and goodwill. This result will come when they feel themsleves to be part of some real and worth-while activity, prompted by and productive of world-friendship.

The tendencies of recent years in the field of missionary education have been decidedly in the direction that has been indicated. From the standpoint of practice there has been a growing effort to promote missionary education in church schools and elsewhere by guiding pupils into the choice of activities that will promote world-friendship. Such enterprises usually find place for contacts, for ways of helpfulness, for deeper appreciation of other racial groups, and for better attitudes and clearer understanding.

Recent literature in this field also points in the same direction. Books on method emphasize this approach, and courses of study are being written from this viewpoint. Take for example a few publications of the Missionary Education Movement for 1926: *A New Approach in Missionary Education*, by John Clark Archer, indicates both in theory and as a record of experience how to launch the entire church upon a single missionary task. *Musa: Son of Egypt*, by Jeanette Perkins and Mary Entwistle, and *Friends of the Caravan Trails*, by Elizabeth Harris, for the primary and junior ages respectively, aim to lead children through a course that shall really be a unit of study and an experience of their own.

But what about "projects"? Until this very sentence the word has not been used throughout this brief article, except in the title. Some people are fearful of the term and others are weary of it. To those who come in either class let it be suggested that they forget about "projects" entirely, and promote missionary education simply by guiding their pupils in the choice and completion of enterprises and activities that look toward world-friendship and goodwill.

Our Friends Say:

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MISSIONARY EDUCATION THROUGH PICTURES

By Harry S. Myers*

A PICTURE is better than 10,000 words! Can you see the old Chinese philosopher with skull cap, pig tail, gray chin whiskers, long flowing robes, standing before a little group and speaking these startling words? Perhaps he had been explaining some simple fact and suddenly turned away from mere words to a picture.

The "sower went forth to sow." It was before the days of modern farm machinery. A little company of men were walking through the fields and as they pass along the Leader brings them to the seaside. A great throng has followed them. Jesus tells the story and a generation later when Matthew wrote his gospel that story and the others remained. It is instructive as well as interesting to note that it is the story and the account of His deeds that remained. His statements about life remained in the minds of the disciples, but if He ever taught abstract things no one remembered them to place in the record. Only His pictures, and the pictures of Him at work lived.

"I will lift up my eyes unto the hills"; "The Lord is my shepherd, I shall not want"; "Blessed are the merciful"; "I am the vine, ye are the branches." The Bible abounds in pictures like these. The power of the Bible, at least in part, is because it is so easily quoted. Its ideas stick!

We have pictures and words for use. Words are easier for the most of us to use than pictures, and many more are used, although "A picture is worth 10,000 words." The Chinese sage taught it and our knowledge of Jesus confirms it. Pictures save time, are better for teaching purposes, and remain longer in the memory. Pictures are for all ages. Some of us who desire to pass as grown-ups, and thereby pass as erudite, pretend to eschew pictures, but experience shows that adults throng the movies, and "read" the pictures in the papers. It is because of our ignorance of the best use of pictures, and our unwillingness to become as little children that we seem to think otherwise. Pictures were the earliest writings. They are still in common use and millions "read" them daily. Stop right here and select any familiar picture. Write a description of it. Compare the description with the picture and notice that the picture occupies less space, gives a clearer understanding, and more truthfully presents the subject, particularly if the picture is accurately colored.

There is a well known magazine which never publishes a picture in its text, but its advertisers refuse to advertise unless they can use pictures. They know the real value of a picture. Frequently the magazine has an article of a descriptive nature and spreads itself over half a page telling what could be told better by pictures in half the space. The advertiser pictures his ideas. Our religious work is advertising, it is promotion, it is educational, it is advertising the most important and greatest thing in the world. We should seize the best methods and ideas for our work.

There are several varieties of visual aids; thus far all have been called pictures. There are photographs, prints, stereopticon slides, moving pictures, charts, graphs, maps, curios, stereographs, hand work, and others. There is a certain official who every year gathers statistics and publishes them in a table. They are quoted in many periodicals and daily papers; they are news; they enter the speeches and discussions of many groups; and about Christmas they are eagerly awaited. A few days ago, a man took this chart of statistics, placed it in a graph and for many people it is given a

*Recording Secretary, Missionary Education Movement, New York City.

The Bell Tower, Judson College, Rangoon, Burma

A Soup Kitchen Child, Riga

A Chinese Beggar

new meaning. The graph reaches the mind through the eye more easily than the table of statistics. The group which passes on these statistics before they are released had a printed proof-copy in their hands a few days ago and were reading them. When the graph was displayed, the nods of approval showed that the chart had told its story.

The stereopticon remains the best and easiest to operate of all our devices to show pictures. It makes one picture, large enough for all to see, it is clear, bright and can be used easily either in the daytime or at night, in a large room or a small one. The picture is brighter if it is not too large. Most stereopticon pictures are too large for the convenience of the audience. The large picture hurts the neck, strains the eyes and back to look at it. There are not many rooms large enough to justify a picture fifteen feet wide, and in most church rooms the picture should be about six feet wide. This error in size has spoiled many pictures that otherwise were good. A good lens and a good light properly adjusted make the correct picture, if the slide is made from a good negative, is a good picture and is properly colored. Practically all stereopticon slides should be colored to be accurate.

Good slides of our mission work can be secured from our various mission offices. Missionaries, secretaries and special photographers are constantly bringing and sending new pictures to our offices, that are being used in preparing new lectures. Lecture manuscripts go with the slides in cases that protect the slides from breakage if properly packed. The lecture easily can be given. Better than reading the manuscript as the slides are shown is reading it so many times in advance that the story can be told without it as the slides appear. Almost every mission board has such lectures now, and many boards are constantly furnishing lectures to churches of other communions.

Slides are now being made on film and film adapters have been made for the glass slide machines. Film slide machines have been produced so that these are available. They weigh less; they are therefore more portable, but they are not as good, and their life under normal conditions is shorter.

There are several reliable houses that furnish, on glass or film, Bible slides. Some of these are real works of art and some are more commonplace. A list of these houses is available. There is one not far from where you live (if you live in the United States).

Many churches are purchasing slides of mission scenes, of the Biblical masterpieces. At Christmas and Easter in particular they are using their own slides. Singing "from the screen" has many advantages. Hundreds of missionary and other standard hymns are available. Many churches are securing sets for themselves. Do not waste money on poor slides or uncolored ones. Get the ones with the best appeal.

Stereopticon slides with notes on Bible themes are available. It does not pay to have a stereopticon that uses only film, unless you have another stereopticon that uses glass.

The best screen is the one that reflects accurately without glare. Muslin is the most common; aluminum painted screens on rollers and many special devices are available at prices from ten dollars up. For use in daytime most stereopticons need a different lens and screen. The screens are priced from five dollars up. A piece of tracing cloth on a frame makes a good screen for daylight use; the lens needed depends on the machine and costs from twelve dollars up. Usually in daylight work the stereopticon is back of the screen and the picture shows through.

Moving pictures are available from some mission boards that can be used without a booth and in darkness or daylight. State laws are very different about the use of movies and it is unwise here to go into detail. We need uniform laws about the use of non-flammable film. There is no fire hazard with it as there is with the film ordinarily used in the movie theatre. This film ought never to be used except in a booth. A moving picture machine needs a trained operator rather than an amateur. Our mission films have suffered much from amateurs. Four new Bible stories have just been put on the market by the Religious Moving Picture Company of New York City. All of theirs are satisfactory for church use. Pictorial Club, Inc., Edited Pictures and Visual Education are other firms supplying good pictures. A pamphlet that lists 1001 good movies is available. The mission boards have some good film.

The days of motion pictures for the churches are just ahead. The many experiments are now resulting in real films for the church. A stereopticon costs from sixty-five dollars up, a moving picture machine from two hundred and fifty dollars up.

The reflectoscope has many names. It is to use opaque objects such as post cards, magazines, etc. Most mission boards have picture cards of their mission work; the mission magazines are full of them. It is therefore always easy to provide material for the reflectoscope. There is one limitation. It must be dark, the distance from machine to screen must be short, the picture must be small, and then it is not equal to stereopticon pictures.

Many mission boards have photographs of missionaries, mission buildings, schools, classes, etc. One denomination has over 20,000 such pictures. These can be enlarged, framed, hung on the church walls and tell their silent story, provided some one tells the story audibly occasionally so that it is remembered. There are pictures of such missionaries as Livingstone, Carey, Judson, etc., available in inexpensive (fifteen cents) form ready for framing and unveiling. Some communions have provided programs built around these heroes for use in the boys' and girls' societies of the church. Such pictures have all of the power of great biography and they remain with the people, influencing them for many years.

Small pictures are also available for classes as well as for the whole school. It is therefore possible to present our mission message and our mission facts and our mission hymns to our churches with pictures by the aid of the machines that are now available.

We can reach beyond the school to the home. Many homes would improve the pictures on the walls if we could let them see the value of the better class of picture.

Visual education is as old as education. It is a definite and orderly method of teaching that is enriched by the dominance of visual appeal of some form. It must be throughly understood by the teacher and coordinate with other teaching processes.

MISSIONARY EDUCATION THROUGH PAGEANTS

By Elisabeth Edland*

TRAVEL is a liberal education; seeing new faces, new places, meeting new customs, living as another lives, and understanding life from another's point-of-view. A liberal education indeed is this first-hand participation in the drama of living. Travel is not the privilege of all, but through a process of make-believe—dramatization—all of us may glimpse scenes peoples, and actions which are unfamiliar.

Missionary dramatization in the church school should be correlated with the missionary projects of the school, and not used as a thing apart. If there is an active committee whose special task is the supervision of missionary work, they can use dramatization as one method of presenting their subject attractively. This committee must of course be representative of the entire school and familiar with the missionary program of each department. The aim is not to present an occasional interesting missionary play regardless of theme; the aim is to attract the attention and interest of a group of people to a definite project. These dramatizations may be given by class groups, departments, or representative groups of the whole school, provided the subject relates to the mission study interests of these groups. In this way missionary dramatization becomes a part of the teaching program of the church school or any of its related departments.

The dramatizations may be presented in the school or department assembly period, in the class session, or at a specially assigned time. In many churches they are presented as part of the Sunday evening program in connection with a brief talk by the pastor on the same subject. In the children's division the stories are developed through spontaneous play usually with no attempt to put them into finished play form. For the more ambitious pageants or plays presented by senior or adult groups, a special evening is set aside. The audiences attending these performances should always be considered part of the production, and every effort should be made to eliminate that imaginary line which exists between a group of players and spectators. The more carefully the play is produced the more easily will the audience be carried away by it and thus become part of it. Courtesy, dignity, intelligence are requisites of the ushers or those attending to the seating of the guests. This helps immeasurably in getting the audience into the right mood for the reception of the play, and eases the task of the players.

PERHAPS a new emphasis should be placed upon the dramatization of the missionary subject. Background, as well as playing technique, is required of the players. If directors understood the subject of the play as well as staging technique, missionary presentations might win an active response from audiences. Two things are necessary, of course, a knowledge of the subject, and the technique of putting it into dramatic form.

Knowing the subject is more than knowing the play, that is, the lines and stage directions. It means knowing something of the people with whom it is concerned, their habits, their way of living, etc. That is background, and without it no player can "feel at home" in a foreign part, or play with understanding and sympathy. Any dramatization used in the program of religious education must ring true. How can it, if those concerned with its production are unfamiliar with the peoples and situations which motivated it? "Background" study should precede every dramatization, and any director or teacher preparing a missionary dramatization after this method will find that study more important and of more value to the students than the actual staging of the play. Pictures and photographs, in color if possible, showing the dress of the people, their home environment, architecture, city and country life, etc., should be studiously viewed. Reference books for further reading, with helpful passages carefully marked, should be made available. Extra stories may be told, and, for the younger children, "objects" brought from the places under study will assist in making the setting "real."

"All of this takes time," many a teacher will say, "and we have no time. Besides, what we want to do is just to put on a pageant of some kind." "Putting on a pageant of *some kind*" may be questioned as a worthy aim of any one engaged in the task of religious education, and particularly in that branch of it called missions. If the missionary pageant or play is not worthy of having time spent upon it, it should not be undertaken. There is *no* time for the preparation of that which is worthless in the church-school program.

THE CHOICE of a missionary dramatization depending as it does upon its relation to the project of the school or its mission study courses, must also be based upon the age of the group which is to prepare it. That is, the capabilities of these groups in dramatic expression must be considered. A subject which can be presented only through the pageant form is a wrong choice for a group of young children. They may be interested in one particular scene, or in one of the characters, but they will fail to grasp the motive of the pageant as a whole as it is revealed through a series of loosely connected scenes, and depending as it usually does upon symbolism.

All educational dramatizations, missionary or otherwise, are graded in subject matter, form, and technique according to the needs of those taking part. The missionary dramatization differs from others only in the subject content, so the same principles are applied in its production. With children, these principles are based on the natural play life of the child, and with the senior group those of "finished" play

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production are followed. The subject matter is limitless, especially in the modern interpretation of the word "missionary," meaning "world brotherliness." Today children are not taught the objectionable characteristics of foreign peoples in contrast to their own best. Like is compared with like, and in that comparison much that is worthy of emulation is found in other peoples and races, and much that is unworthy of their emulation is found in our own.

Dramatizing or "playing" the games, folk stories, legends, fairy tales, songs, etc. of other children will bring them into closer kinship with the boys and girls of this country. "Children are alike the world over," and would remain alike were they not trained in adult prejudices and hatreds. Parents are amazed and often shocked upon learning that the "best pal" of their one and only child is a foreign boy living several blocks away, the two having met on the school playground. The difference in race disturbs neither boy until that difference is forced upon them by an older person. In the missionary material with children, there should be no "superiority complex." The aim is to familiarize or introduce a child to a new group of world friends; to send him adventuring in new fields full of thrilling discoveries and opportunities for the practise of those courtesies and kindnesses which may distinguish him as Christian, but not nationally or racially. With such missionary training, perhaps the statement made by a Teacher a thousand and more years ago, "Ye are children of the one Father," may become a beautifully practised axiom rather than a beautifully stated one; in other words, a practised ideal.

In the senior dramatization the subject matter need be limited in no way. Anything of "problem" nature belongs to the young people's and adult groups. These problems are theirs for solution if such a thing is possible. At least, thorough discussion will be the result or procedure of such dramatization, and many small groups thinking and talking definitely on the same topics may bring unified action should the occasion ever demand such.

EACH denominational board will send to an enquiring church an outline of their recommended missionary project for a given year. If the churches will work together in their mission study and cooperate in their missionary giving tangible results can be obtained. By accepting the recommended project, the individual church can very easily obtain pictures, books, dramatizations, and other general project material for the promotion of the study. Several of these denominational mission boards will also supply costumes for a small rental fee.

The following places will gladly send lists of dramatic material for missionary use: Missionary Education Movement, 150 Fifth Ave., New York City; Methodist Book Concern, 150 Fifth Ave., New York City; Pilgrim Press, 14 Beacon St., Boston, Mass.; Baptist Board of Education, 276 Fifth Ave., New York City; Presbyterian Board of Missions, 156 Fifth Ave., New York City.

The following books and magazines are recommended as especially helpful: *Following the Dramatic Instinct*—Ferris. (A book on the use of dramatics with special relation to missionary education.) *Costumes for Children's Day*—Methodist Board of Education. (A simple pamphlet giving instructions in the making and dyeing of costumes.) *World Neighbors*—a magazine giving timely material for worship programs and dramatization. *The National Geographic Magazine*—helpful in costume suggestions.

These plays and pageants may give an immediate suggestion:

"Striking of America's Hour" (large or small cast, about forty minutes. The nations of the past and present are called before World Brotherhood for trial.)

"The Light of the World" (large or small cast, about forty minutes. Christianity, born at the manger of Bethlehem sends her light throughout the world.)

"The Uncrowned Queen of India" (Calling for a cast of about twenty, about thirty minutes. Dealing with high lights in the life of Mona Ramabai)

"Message of the Christ Child" (a cast of fifteen, about thirty minutes. Chinese)

"No Lantern for Wu Lee" (sixteen or more boys and girls, about one hour. Fascinating Chinese dramatization which can be developed through the spontaneous play method.)

"The Waiting Guest" (eight characters, about twenty minutes. A play of South American village life for young people of high school age.)

"The Madonna's Picture" (In a book, *Plum Blossoms*, about six boys of junior age, ten minutes. Chinese.)

BOOKS FOR CHURCH-SCHOOL DIRECTORS OF MISSIONS

By Elizabeth Ashley*

TRAINING WORLD CHRISTIANS

By Gilbert Loveland. The Methodist Book Concern, New York and Cincinnati.

This book is particularly a book for superintendents, directors, and members of missionary committees. It sets before them the needs of the world, the necessity of a generation of men and women who shall think of the Christian message in world terms, and the possibility of building up a generation with such an attitude.

The rest of the book is devoted to methods, the following topics being considered, namely: organization of the church for teaching missions, education in prayer, giving and service and a chapter each on the missionary education of boys and girls, of adolescents, and adults.

THE WHY AND HOW OF FOREIGN MISSIONS (Revised)

By Arthur Judson Brown. Missionary Education Movement, New York.

This book was first published in 1908. Because of the demand for the type of material it furnishes, it was rewritten and published again in 1921, and is still the best authority on the questions that its names specifies, namely: Why have foreign missions and how is mission work administered?

*Specialist in Missionary Education, New York City.

In these days when young people are hearing the policy of the church criticized when they themselves are questioning, and rightfully, the work of the church, when there is the demand to know how much of the money contributed reaches the "ultimate consumer," it is well for every teacher to have at hand a book that attempts to answer these questions. The simple statement that of every dollar contributed, ninety-three cents reaches the field would surprise some of the people who honestly believe that the largest part of their money must necesarily be used for "overhead."

PROJECTS IN WORLD FRIENDSHIP

By John Leslie Lobingier. Missionary Education Movement, New York.

Any discussion of something so much talked of and so little understood as is the project principle or method is sure to be interesting. Mr. Lobingier is very helpful in his definition and discussion of a *project*. He makes it more than it has sometimes been felt to be. He emphasizes the place of the pupil's purpose and activity, but he also shows how the teacher must plan with, but also *in advance* of the pupils, if the project is to be worth while.

Church-school workers are always interested in the application of a principle in concrete situations. Mr. Lobingier is very happy in his description of projects in the primary, junior, junior high school and senior school departments.

Incidentally, and by inference only, Mr. Lobingier shows the inadequacy of a *monthly* mission program. The type of work he outlines could be done only when a period of time was set aside for it with reports and continuation of the work from week to week.

A NEW APPROACH TO THE NON-CHRISTIAN RELIGIONS: A PARISH PROJECT

By John Clark Archer. Missionary Education Movement, NewYork.

As indicated by the title this book is a new approach —one of sympathy and attempted understanding of the great religions of the world and their relation to Christianity.

One feels, as one reads, the deep loyalty and love that the author has for Jesus and His program, but with the loyalty there is the strong plea for fairness and justice in interpreting other religions.

The author's paragraphs on Jesus and His message leave no doubt as to the place of Christianity in his own mind as an answer to the world's need.

The last part of the book is devoted to an account of the way in which a whole church studied the Moslem world. Any church will find this book suggestive but it will be the larger churches which will be able to approximate such a complete church wide program as Prof. Archer and his associates were able to carry out.

WORLD FRIENDSHIP INCORPORATED

By J. Lovell Murray. Missionary Education Movement, New York.

"The World's Health," "In Factory and Field," "Gateways to the Mind," "The Romance of the Printed Page," "Planters Extraordinary," "Servants of Society," and "Welding the World" are the headings of the seven chapters of this book. As they indicate, the book gives a bird's-eye view of the various phases of missionary work. All of this is written in a style delightfully interesting and concrete.

THE COST OF A NEW WORLD

By Kenneth Maclennan. Missionary Education Movement, New York.

This book, written by the Secretary of the United Council for Missionary Education of Great Britain, is of the type which ministers, church-school directors, superintendents and teachers ought to read often.

Written by a man in close touch with conditions in Great Britain and British mission fields, it gives a little different emphasis from that of an American author, and is therefore valuable in helping to get a world view of the program of the church.

MISSIONARY EDUCATION OF JUNIORS

By Gertrude Jean Hutton. Missionary Education Movement, New York.

This book is the first of a series on missions in the several departments of the church school. It abounds in concrete detail and does answer the question "How can I make missions a part of my general religious education program?"

The approach to missionary education is the development of the pupil's Christian character, and the emphasis is rather upon the need of the pupil for definitely expressing himself along the line of the program of Jesus as he can understand it, than of the contribution he can make to missions *per se*.

Other books to be published within the year are *Missionary Education of Beginners*, by Jessie Eleanor Moore, *Missionary Education of Primary Children*, by Wilhelmina Stooker, *Missionary Education of Intermediates*, by Mabel Gardner Kerschner.

Current study book, published for many cooperating denominations each year by the Missionary Education Movement. Every superintendent, director and member of a missionary committee should see to it that he is familiar with the study books which are issued for each department each year. Among the current books are:

MUSA, SON OF EGYPT

By Entwistle-Perkins. A book giving programs and stories for use with primary children either in week-day, vacation, or Sunday schools.

FRIENDS OF THE CARAVAN TRAILS

By Elizabeth Harris. Friendship Press, New York. A book of programs on the Moslem work for teachers of junior boys and girls. May be used in week-day, vacation, or Sunday schools.

LANDS OF THE MINARET

By Nina Rowland. Gano Friendship Press, New York. A book for teachers of intermediate classes in either week-day, vacation, or Sunday schools.

YOUNG ISLAM ON TREK

By Basil Mathews. Friendship Press, New York.

A book for teachers of young people's classes written by a Christian statesman, and setting before young people of the church the crisis that Islam is facing and the place that Christianity may have in a rapidly changing Moslem world.

THE NURSERY SERIES

Missionary Education Movement, New York.

A set of books beautifully illustrated in color at each opening, written for the youngest children. Books particularly valuable for parents but also useful for the Sunday school for the pre-session period as well as for stories to tell in the session.

ORGANIZING COMMUNITIES FOR RELIGIOUS EDUCATION

By Robert Davids*

THE ULTIMATE situation where cooperative religious education is to be tested and applied is the community. Unless Christian people and Christian forces in the myriad cities, towns, villages, and rural zones undertake their community responsibilities there can be no hope for an adequate religious education in America. Cooperation in its more extensive phases remains largely meaningless without this. It is like a fine motor car with its wheels blocked up from the road. No traction.

It is clear that community development is the paramount obligation of a state or provincial council. Its task can not be accomplished in any other way. No amount or excellence of general activity can of itself remedy the prevailing religious illiteracy. A state or even a county organization does not go far enough. All this excellence is in suspension until it gears up with the little world where people actually live. Unless that ultimate unit is there, all the rest simply "idles."

So much may be granted. The procedure, however, is debated. Should the state council organize the field rapidly, forming councils of religious education in every city, town, and rural center? Should it, by a vigorous and wise compulsion, see to it that communities take up their cooperative burdens? Should it face communities up to their complete task in religious nurture and organize for the full rounded task at the start?

Or, on the other hand, should a state council defer organizing a community until something concrete affords the occasion and should the resultant organization be built for the initial task alone? State Secretary S. L. Hamilton, of New Jersey, describes the procedure of his council thus: "We do not set up a paper organization to carry out a general program but we first start a project or activity in the community and build a council to manage it. Sometimes the project is a community vacation church school; sometimes it is an interdenominational standard training school; increasingly it will be around a movement for week-day religious education. Our slogan is 'organize forces, don't force organizations.'"

* * *

NEVERTHELESS we must build for the complete task. This is partially the genius of the "district" councils or associations which still persist in most county organizations as the final unit. It seems reasonable to say that the state council organization, primary and secondary, requires a tertiary form—now the district, covering in the aggregate the entire state, and that this older arbitrary unit of the district should be replaced as rapidly as possible by the community unit, namely, the city, village, and rural council. All this is not saying that we should organize community councils without occasion, "on paper." There is a variety of occasions of the most imperative sort, and every season offers one by which a community can be entered, surveyed, stimulated, organized and directed.

State leadership must proceed aggressively to organize and develop communities. Otherwise either the most vital part of our cooperative task will remain undone or sporadic organizations will break out everywhere with no articulation and certainly with no filial loyalty to the state council, thus tending to its ultimate disintegration.

And in this community development the specialist will be needed. The facetious definition of a specialist as "one who knows more and more about less and less" does not dispose of him here any more than elsewhere. It is rather strange that in religious education we should believe so thoroughly in age-group specialization and so little in sociological-group specialization. The social factors indicate differentiation in method as surely as do individual traits. The rural church demands a quite different approach from the city church. The great denominational programs have demonstrated this. And in religious education as well we have an urgent need for specialization along rural and urban lines of cleavage.

* * *

SOME state councils are making noteworthy progress in community organization. The methods and types of organization they use have great practical value. Referring to Mr. Hamilton again, we find his statement of organization basis concisely put: "We build those councils on a strictly representative plan with every church officially represented by its pastor, church-school superintendent, some laymen on a proportional basis, and in one or two of our communities a young person not over twenty-five years of age."

There follow, also, descriptions of community organization by two state secretaries. The first is by Wallace I. Woodin, General Secretary of the Connecticut Council of Religious Education:

"Not until 1910 did Connecticut attempt to organize local units, promoting all its activities from the office of the state organization. In 1910 an organization in each county was effected. The county was divided into districts with a secretary in each district whose duties were to gather the school reports and arrange for the annual institute, the program of which was planned and promoted by the county and state organizations.

"To secure the best results, it seemed necessary to reverse this order. In one city where nothing of any importance had been accomplished, the state council was determined to get results. After spending more money than the state council had received from the churches of the city during the two years' experiment, a city council was organized to take over the initial enterprise, a standard training school. In that city there is now a permanent standard training school, *nine* community vacation schools, and a committee studying week-day schools. While this council has no executive secretary, it employs a supervisor of its vacation schools and nine principals for four weeks. In addition to the local budget the city council contributes $700 to the state council.

"To effect a local organization, we first attempt to demonstrate what should be done by such an organization and how much better it can be done by local leaders, with the cooperation of the state council. We try to secure the cooperation of the churches in the community, all being given equal representation in the council."

The second description goes into more detail and comes from Arthur T. Arnold, General Secretary of the Ohio Council of Religious Education:

"To plan, adapt, promote and actualize effectively a religious educational program for a community and insure a work done on a high spiritual and educational plane will require an organization built with great care.

"Absolute uniformity in organization is not essential, though experience has revealed a form and methods which have proven valuable and are comprehended in the following suggestions:

"*Name*—In order to keep step with the modern movement and to reveal its official relationship the organization is almost universally known as a city, town, or county council of religious education.

"*Component Parts*—It should be built democratically and be representative of interested organizations and agencies, which can through their representatives contribute the characteristics which make for quality, permanency, and adequacy of program in the field of the church school—Sunday, vacation and week-day, together with the leadership training program through which to discover, enlist and train present and prospective leaders. Cooperating churches, ministerial associations, the council or federation of churches, the Y. M. C. A., Y. W. C. A., and other interested organizations may be represented in the council on a definite basis.

"A fair balance of ministers, superintendents, directors, of religious education, general educators, and others should be chosen as members of the body because of interest and fitness.

*Director Organization and Promotion, International Council of Religious Education.

"*Relationships*—A council of religious education thus formed should be autonomous but should recognize through its constitution its relationship to the council representing the next larger territorial unit and should adjust its program to the official standards of the International Council of Religious Education.

"*Meetings*—The general organization should meet yearly and upon call. The general officers and division and department chairmen should be elected and committees or commissions should be created by this general body each year. Such general officers and commissions or committees will be responsible to the general body and report to it.

"An Executive Committee, carefully selected with the same powers as the general body should be created and act for it when necessity requires between sessions.

"The number of committees needed will depend upon the program proposed.

"The Sunday, vacation and week-day church schools and the training program should be provided for in the officiary and committees or commissions.

"An effective program in the interest of children, young people, adults and administrative leaders should be assured through a carefully wrought out organization. Conventions, conferences, institutes, training schools, surveys, and kindred activities will be planned, promoted, and directed by the organization.

"In constituting such an organization care should be taken to enlist the leadership of the community in the enterprise to assure cooperation."

ANNUAL CONVENTIONS OF STATE AND PROVINCIAL COUNCILS OF RELIGIOUS EDUCATION

1927

(The following schedule is as nearly complete as is possible at time of going to press.)

Date	*State Council*	*Place*
March 9-10	Oklahoma	El Reno
April (About the 15th)	Alabama	(Not determined)
April 19-21	South Carolina	Spartanburg
April 26-28	North Carolina	Burlington
May (During first week)	Kansas	Topeka
May 4-6	Wisconsin	Milwaukee
May (During first week)	Iowa	Mason City
May 10-12	Oregon	(Not determined)
May 12-14	West. Washington	(Not determined)
May 15-20	Inland Empire	
(15-17)	(E. Washington)	Spokane
(18-20)	(Idaho)	Nampa
May 13-15	North Dakota	Grand Forks
May (About last week)	Nebraska	(Not determined)
June 14-17	Indiana	(Not determined)
June 21-23	Virginia	Norfolk
June 14-17	Ohio	Portsmouth
June 21-23	Illinois	Kankakee
June 21-23	South Dakota	Mitchell
October (During last week)	Minnesota	(Not determined)
October (About the 15th)	Maritime Province	St. John
October 18-20	Massachusetts	(Not determined)

PRIMARY WORSHIP PROGRAMS FOR MARCH

By Dorothy Kay Cadwallader*

Theme for March: "They Love Him Too"

First Sunday

CALL TO WORSHIP; "The Church" (No. 27, *Songs of the Child World, No. I*, by Riley and Gaynor. Pub. The John Church Co., New York).

HYMN: "The Church."

DEDICATION PRAYER: Heavenly Father, be with us during this hour, help us to be reverent, attentive, and worshipful. Amen.

BIBLE: Spirit of Service—Luke 10: 25-38.

PRAYER: Dear Jesus, may we serve Thee as the good Samaritan served Thee. Help us to serve those that have less than we, thus carrying out Thy commandment, "Go and do thou likewise." Amen.

OFFERING SERVICE.

(Have offering brought to the front by a member from each class. Sing the following song to the tune of the familiar hymn, "Take My Life and Let it Be," tune St. Bees, found in any hymnal)

Take these gifts and let them be
Gifts of love, O Lord, to Thee,
Making someone far away
Love Thee more and more each day.

LESSON STUDY.

Have pianist play "The Father's Care," (No. 18, *Song and Play for Children*, Danielson—Conant, The Pilgrim Press, Boston, Mass.) as a signal to gather around the superintendent for a missionary story.

SONG: "The Father's Care"

"All the little children,
Wherever they may be,
In this land of sunshine,
Or far across the sea,
Have a loving Father
Who with tender care
Watches o'er the children
Here and everywhere."

STORY: Kivuli's Experiment (From *They Love Him Too*, by K. S. Hazeltine. Missionary Education Movement, 150 Fifth Ave., New York.)

(The stories this month should be used in connection with the picture, "The Hope of the World," by Harold Copping. It may be secured from any denominational board, as well as the pamphlet, "They Love Him Too," which contains the stories.)

PRAYER: Dear Jesus, help us to wear the magic spectacles this week just as our little foreign sister Kivuli did. Bless all of our sisters and brothers far away. To them we send our whisper song—hear us as we sing and pray:

"I want to send a whisper song
Across the waters blue
And say to all the children there
Jesus loves you, Jesus loves you."
Amen.

—(*The Whisper Song*, Neidlinger. Jersey Music Co., East Orange, New Jersey.)

Second Sunday

CALL TO WORSHIP: "The Church."

HYMN: "The Church."

*Public School Supervisor, Trenton, N. J.

DEDICATION PRAYER: Dear Jesus, we have come on this Sabbath day to learn about Thee. We love Thee and worship Thee. Amen.

SONG: "Something Happy" (No. 10, *Song and Play for Children.)*

"Every morning seems to say,
'There's something happy on the way
And God sends love to you!' "

BIBLE: Healing of the Sick—Matthew 9:20-38.

PRAYER SONG: (Tune "Thanksgiving Response," No. 33, *Song and Play for Children.)*

Heavenly Father, hear us pray
As we lift our hearts today. Amen.

PRAYER: Thank Thee for the Christ who went about healing the blind, the sick, and the lame. Amen.

OFFERING SERVICE: (See first Sunday.)

LESSON STUDY.

Play "The Father's Care" as a signal to gather around the superintendent.

SONG: "The Father's Care."

STORY: "Big Brother's Ambition" (From *They Love Him Too*).

SONG: "God's Children Live in Many Lands" (No. 19 *Song and Play for Children*). (*Sing the refrain only.*)

"Touch hands around the rolling world,
Call clear, from sea to sea
That brothers, sisters are we all
In God's great family."

CLOSING PRAYER: "For Children in China" (From "*Prayers for Little Children*" by Lucy W. Peabody Published by Central Committee on Foreign Missions, West Medford, Mass.

Bless all my little friends,
Whom I have never seen,
In China, far off land,
Where I have never been.
Help me to think of them
As thou dost think of me,
And share with them Thy love
And all my gifts from Thee. Amen.

Third Sunday

CALL TO WORSHIP: "Morning Prayer" (No. 26, *Songs of the Child World, No. 1.)*

HYMN: "Morning Prayer."

DEDICATION PRAYER: O Lord, be with us for this hour. Help us to be quiet as we hear of Thee and Thy Son. Amen.

SONG: "Something Happy."

BIBLE: Jarius' Daughter Is Raised—Luke 8:49-56.

OFFERING SERVICE: (See first Sunday.)

LESSON STUDY.

Play "The Father's Care" as a signal for the children to gather around the superintendent.

SONG: "The Father's Care."

STORY: "How Fatima Heard About the Magic Spectacles" (From *They Love Him Too*).

SONG: "God's Children Live in Many Lands."

CLOSING PRAYER: We thank Thee for all the little children everywhere who love Thee. Help us to do our part so that the day may come when it may be said of all children everywhere, "They love Him, too." Amen.

Fourth Sunday

CALL TO WORSHIP: "Morning Prayer."

HYMN: "Morning Prayer."

DEDICATION PRAYER: For this quiet hour, Lord, we thank Thee. We give ourselves to Thee. O Lord, we worship Thee. Amen.

SONG: "Sleep, Little Seed" (No. 50, *Song and Play for Children*).

Sleep, sleep, sleep little seed
Sleep through the winter long.
Wake, wake, wake in the spring
Wake with the bluebirds' song.

Sleep, sleep, sleep little seed
Hidden from sight away.
Wake, wake, waken and grow
Waken for Easter day.

BIBLE: Psalm 46 or Psalm 91.

OFFERING SERVICE: (See first Sunday.)

BIRTHDAY SERVICE: (For all children having birthdays in March.)

BIRTHDAY SONG.

The birthday pennies now we'll count
One for every year.
Then we'll sing a birthday song
As you stand up here.
—"The Birthday Song," No. 73, *Gaynor's Songs for Little Children.* (The Willis Music Co., Cincinnati.)

BIRTHDAY PRAYER.

Six (seven) (eight) years Thou hast kept them
These thy children, dear,
Bless them on this birthday
And through the coming year.
Amen.

LESSON STUDY.

Play "The Easter Morn" (p. 24, *Songs of the Child World, No. 3.)* to call the children around the superintendent for the story.

HYMN: "The Easter Morn."

STORY: "Afraid of the Dark" (From *They Love Him Too.*)

CLOSING PRAYER: "When I am Afraid" (From *Prayers for Little Children*).

Father, Thou art near;
Make me brave.
If any danger comes,
Thou canst save.
Thou dost hear me now;
I will not fear;
Help me to believe
Thou art here. Amen.

MORE ADVENTURES IN THE WORLD OF BOYS

By Eugene C. Foster*

FIVE HUNDRED men; three full days of time in conference, besides added days of time in travel; not less than twenty-five thousand dollars in money invested, possibly twice as much in all.

What for? To market a new commodity? To increase the sales of some product? To hold a political convention? None of these; but rather to study the needs of boyhood, and how to meet them.

The occasion was the Third International Boys Work Conference, held at the Edgewater Beach Hotel, Chicago, on November 29, 30 and December 1, 1926.

Unique gathering, this; quite out of the ordinary, in several particulars: (1) A meeting including both laymen interested in boys and professional workers with boys. (2) A meeting of men in widely different fields of work; such as, for instance, Jews, Catholics, Protestants; and such as, again, those who are interested in the highly-privileged boy and those interested in the under-privileged boy; those interested in normal boys and those interested in subnormal boys. It was, in truth, a cross-section of the world of work with boys. The Protestant clergyman, the Jewish rabbi and the Roman Catholic priest rubbed shoulders; they talked a common language—*work with boys.*

The big business man, the employee, the professional worker with boys, the educational expert, the state official, the director of a privately supported institution exchanged ideas in the Esperanto of social work—the needs of boy life.

The service clubs were there—Rotary, Kiwanis, Lions, Optimists, and others. The educational institutions were there, in great variety. Every national boys' work agency was represented, in most cases by its national leaders. The president of the United States sent greetings, so did the governors of forty-six states.

But what was it all about?

THERE were just two urges that brought these delegates together from the United States, from Canada, from England: To learn more about the needs of boyhood, and to release forces within present movements to better meet these needs. This conference is not a new organization with an added and costly program of accomplishment; it was held in order to educate and to stimulate those who are already interested in existing organizations, and to add recruits to this growing group.

No attempt was made to evaluate organizations; but methods were dealt with freely and without gloves. If these methods were in use by an organization —well, let it take praise or blame.

Indeed, this conference came hopefully near to meeting some of the requirements of that much-talked-of, much-longed-for institution called a clearing-house in work with boys. Not that this conference has yet reached that distinction; but here's hoping.

*Y. M. C. A. College, Springfield, Mass.

THREE great points of emphasis stand out of all of the addresses and the many hours of conference:

1. The boy must be reached as an individual, with needs peculiar to himself and differing from every other boy. Group work is vastly superior to mass work with boys; but any work which stops short of the individual is inadequate.

2. Any work which does not strengthen the home may be remedial but it can never be curative. Any work which weakens the home may be positively destructive.

3. Any work with boys which does not recognize spiritual needs and provide spiritual nurture is not worthy of its name.

As those who are interested in the broad field of religious education, let us look at those three statements again.

1. *The boy as an individual.* The religious educational program of the church is pretty largely built around the church-school class as a unit. This should not be abandoned. But the teacher who does not do individual work with individual boys is woefully lacking in meeting his greatest opportunity. Space will not permit elaboration of this idea. The personal contact of teacher with pupil, the manner of keeping the individual records of the school, the consciousness on the part of the boy of his individual part in the church enterprise —all are involved.

2. *The home as a factor in boy life.* This is almost utterly disregarded by many who are engaged in the field of religious education. Is that statement challenged? Put it to the test. How often is the home taken into account in planning the church-school program? How often is the home invited to participate in this program? How generally do teachers have an intimate knowledge of the homes of their pupils and a friendly relation to these homes? How far do the homes look upon the church school as merely an extension of the home, working with the home for the best good of the boy? An honest answer to these questions will give us food for thought.

But, beyond that, how adequately are present methods of religious education preparing boys and girls to make better homes in the future? Is the home breaking down, as so often declared? What are we doing to establish it again on firm foundations in the next generation?

3. *The boy has a spiritual need which must be provided for.* Here are several challenges:

(1.) That we shall see to it that every organized piece of work with boys in our community shall recognize this need and make some effort to meet it. Let us be done with the alibi that spiritual needs must be disregarded because of creedal distinctions. Spiritual nurture is deeper than creedal distinctions.

(2.) That we shall refuse to support any enterprise which does not make an honest attempt to supply these spiritual needs. For instance, the boy or the girl from our home is going to a camp, perhaps of a recreational character, next summer. What camp? Are its leaders men or women with spiritual vision and spiritual resources? Let us keep steady here; being well-behaved people, and observing ethical codes is not enough. Unless they have spiritual vision our boy or girl cannot acquire it from them. Or, because the camp contains youth of various creeds is all spiritual emphasis omitted? It is astounding to notice the number of Christian homes that send boys or girls to this latter kind of camp.

(3). Has the program conducted under our own church auspices the power and the genius to generate spiritual attitudes in boys? A well-known observer once said that the most irreligious boys' work he ever saw was done in some church boys' groups. Our defense may be a smoke-screen, but it will not answer the question. Are we equal to our peculiar task, our God-given opportunity, or are we dodging it?

Some honest-to-goodness study of what we are doing here should be undertaken. While ecclesiastics are frequently so futilely engaged in a battle over the meaning of words, are these, our youth, going out from under our influence without finding and entering upon a way of life? Negative teaching will never lead a boy to spiritual resources; the teacher who takes his boys through a course in "What I don't believe" will not help them to find and to know God by that kind of instruction.

This, in essence, is what the Third International Boys Work Conference said. Do we, as religious educators, believe as much?

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THE SUNDAY PROGRAM IN THE CHURCH SCHOOL

By Robert Moulton Gatke*

UNTOLD thousands of our boys and girls are dependent upon the Sunday program of the church school for the only systematic presentation of religious truth that they will ever know. In the home they are untaught; in their school religion is taboo, and as yet our week-day and vacation Bible school programs are reaching but a comparative handful of our youth. Unfortunately, the man who can now see this needed development on the horizon of our present day life is a better prophet than statistician. No matter how inadequate the Sunday program of religious education may be to meet the present day conditions, we are pathetically dependent upon it.

Let us pause a moment to marvel at our faith in the "Sunday school" as we have for so long called the church school. We might even use the same period for one of prayer that God shatter this monstrous faith and save us from our delusions. If God has been able to use our fumbling efforts to produce the results ascribed to them by certain juvenile judges, what might not be expected of a real system of religious education? Let us forget our all too much quoted Brookland judge and listen to a report on campus conditions. Dr. Cyril Harris, in his recent book on *The Religion of Undergraduates*, speaks of the campus crowd, saying, "Where do they come from? One first calls to mind all of the Sunday schools up and down the land which, week by week, have laid their gentle hands upon them. Rather persistent inquiries among undergraduates on this score reveal that in all but a very few cases Sunday school gave them nothing that they can tell about or put to conscious use in college. When one recollects all the piles of leaflets, lesson-forms, the aids to attention and attendance, one wonders if any of those dry husks had seeds in them. The salt has somehow lost its savor; or perhaps the sugar has been used by mistake."

No, I do not think this experienced university pastor either too severe or misinformed. Extensive contacts with highly intelligent young people, both west and east, who have been from infancy in our Sunday school has revealed to me conditions best described as religious illiteracy. Even among our finest and best youth, where character and interests are such as to rejoice our hearts, we find them equipped with the necessary data and training to think in terms of psychology, philosophy, and sociology, but seldom do they have any organized foundation of knowledge upon which to base their religious thinking. The only factor which I see in the outlook of religious education today which gives me much faith or hope is the fact that at last we have taken a few ordinary, commonplace, matter-of-fact methods of real educational method (which we label religious education) and are introducing them into our church school. We need new approaches, better training, and innumerable other things, but above all things else we need more time. All this is enough to say that the Sunday program must be such that we can make it accomplish just a little more than the impossible, until the other needed agencies are developed to do their part.

Every second of our hour and a half on Sunday must be used in a highly efficient way if we have a program of religious education that is worthy of serious consideration. From this self-evident fact we draw certain conclusions which are so inescapable that they need no elaboration. For instance, the importance of this time must be made so manifest to all, teacher, officer, pupil, that every one will be in his place at the opening of the school ready to participate in the entire service. There can be nothing in the Sunday program which merely takes time until the tardy folk arrive. Every item of equipment must be in its proper place when the school opens. The church is generally used for many things during the week and responsible people must see that each department is in order for Sunday previous to the opening of the school. Every detail of the day's program must be carefully thought out and arranged. There is not a single minute to be wasted. Surely in this modern day no one would even dream of doing the criminal and sinful thing of conducting a worship service in a haphazard way, as the superintendent who has been known to say, after he had ascended the platform on Sunday morning, "Now then, what shall we sing?"

The general school administrative machinery or promotional activity must not intrude upon the primary functions of the Sunday program. Think three times before you start membership campaigns and leave them unstarted. Think not less than four times before you interrupt departmental programs to have a common assembly of your school in any interest whatsoever, regardless of how good it may be, and after you have so thought let the departmental program go on undisturbed. General organization activity is needful but its expression should occur before and after sessions, it belongs to the bulletin board, the local church-school news-sheet, to personal visits, telephone calls, letters, for any time and in any manner except to interrupt the Sunday program of worship and study.

* * *

THE SUNDAY program of the church school includes four major items: worship, departmental organization activity, study, and recitation. Each of these factors has a place on the program which must be respected. The time allotted to each of these major elements will vary with the natural needs of each of the age groups. For instance departmental organization activity is naturally at a minimum in the beginners' department, and reaches its maximum in the senior and young peoples' departments. Worship occupies a decreasing amount of time in the program in proportion to the degree that the group has learned the way of worship and actually participate in the worship services of the church. The amount of time allotted for study is proportioned according to the amount of study which is done in preparation for the meeting of the class and to the degree that this method can be adjusted to meet the adult idea of what is befitting the dignity of maturity.

Of course, throughout this article we presuppose a close grouping according to age and development, each separate department having an organization of its own. Without this condition we do not educate children in religion; we merely expose them.

* * *

WE WILL now briefly consider worship as the first major item of the Sunday program of religious education. Worship is not an external thing to be taught as subject matter of a curriculum. Rather we guide the student in his worship and because of this guidance he learns how to better express himself in worshipping God. Learn through worship but never practice worship; it is too sacred. But never fail to help the child in developing the ways and understanding of worship which is the true approach to God. We are rejoiced that the day of the respectability of "opening" and "closing" exercises is gone and that we now have placed into the Sunday program, instead of such exercises a period of worship which is as essential a part of the program as is the class work. We will never again think of it as something to consume time until everyone is present and ready for class.

The worship program varies in each department according to the religious needs and development of the group. This element of the Sunday program will be scattered through the primary program. In the junior, intermediate, and senior groups it will receive from twenty to thirty minutes. In the young peoples' and adult departments this period may well be shortened because these groups have this portion of their religious needs cared for in the public worship services of the church. The typical well-planned service of worship includes worship in the form of prayer, song, and response, inspirational matter from Scripture reading, and talk or story touching some phase of

*Professor Willamette University, Salem, Oregon.

the higher life of the group. Worship will also express itself in a departmental offering prayerfully dedicated to the service of God. Class collections belong with "opening" exercises, among the worn-out and faithful methods that have earned an abiding rest on the discard heap.

The worship service is an effective part of the Sunday program to the degree that it is carefully planned and prayerfully carried out. It must have variety and interest, it must permit and demand the participation of all. In my mind I treasure a picture of two lads, recent graduates from the junior department, almost lost behind the table placed in the front of the large room of intermediates and seniors. They prayed, read the Scripture lesson, led in the responses, introduced the speaker, and did it all very well. Some mishap had kept their teacher and classmates away, but as it was their turn to conduct the worship service they did not fail. This poise and confidence was a product of the right use of the devotional period.

* * *

DEPARTMENTAL organization activity has its place on the Sunday program, and by this statement we in no way contradict what we said concerning the necessity of general administrative and promotional activities fading out of the Sunday hour. Departmental organization activity includes such announcements, transactions of business which cannot well be delayed until the monthly business meeting, reports, and anything else which is necessary to encourage and connect the social, recreational and service activities of the department in a most intimate and inescapable way with the Sunday program. People are always too prone to departmentalize rather than to unify their lives, and this necessary item of the Sunday program helps prevent such a thing in regard to the relation of the religious life with other phases of life. It is not necessary to spend much time in the Sunday session on this part of the program, providing that everything is organized in advance and properly prepared for presentation. Five to fifteen minutes offer ample time for this work.

Some instantly raise the question if this is not a jarring note in the program of worship and study. No. The essential things of Christian life and thinking must constitute an essential part of all life or they are valueless and such a harmonizing of departmental business with the spirit of the devotional and study meeting is a highly desirable training. If there is any common agreement concerning where this part of the morning's activities is to be placed, it is like common sense in others—impossible to find. Why not place it in between portions of the worship service? Invoke God's blessing upon the entire program of the morning, sing a morning hymn of praise, then attend to the business, after which the program of worship can be continued.

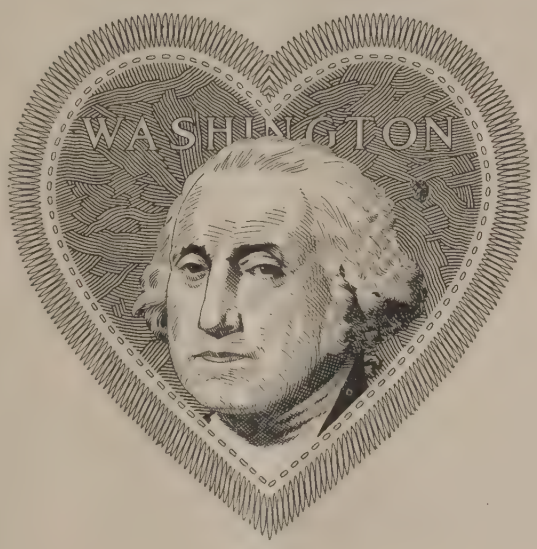
* * *

WE NOW turn our attention to the third portion of the Sunday program which is the study period. We have no occasion to speak of the curriculum which is not within the scope of this article; but as we have assumed departmental organization of the school as essential to effective work, so we also assume that a carefully graded curriculum of study is taught. Ideally, the study of the material upon which the class recitation of the day is based would be done before the church-school hour, as part of home preparation. But such preparation is so pathetically rare that we are, at least for the time being, compelled to make provision for it in our Sunday program. Otherwise we try to conduct a recitation upon the basis of unprepared material, which means non-existing material as far as the student is concerned, which is exactly as practicable a procedure as seeking to draw money from a bank where you have placed no funds. This sort of thing either results in nothing or in fraud. Or the other process we attempt is to pour something into the pupils by way of content, ask them to assimilate and react to it all within the space of the few minutes at our disposal. This is one of the chief reasons why within the church school we have accomplished so little, educationally speaking. No wonder teachers degenerate into mere preachers of sermonettes, a very natural result of the feeling that anything is better than trying to teach students who have made no study of the lesson materials.

Through the use of notebooks, textbooks, maps, and reference books under careful direction, there should be real intensive study by the students. This period for juniors, intermediates, and seniors will be about twenty minutes in length. Methods for beginners and primary pupils, of course, provide for such a mingling of hand work, memory work, worship, stories, and other activities in their programs that no formal study period as such is recognized. The young people's department is like the adult department; it sadly needs this study period, but it is too proud to tolerate even the insinuation of the need, let alone trying the thing itself.

* * *

BUT STUDY alone will not accomplish our ends. There must be expression. The recitation is what is prepared for by the study period. Our discussion needs to be so general that we are using this term to include the general class work and do not have in mind any formal semi-examination method of questions and answers. Questions have their place both as coming from the teacher and the pupil. As one deals with the older pupils the ideal taken is that of free discussion. The students contribute all that they



THE character of Washington may want some of those poetical elements which dazzle and delight the multitude, but it possessed fewer inequalities and a rarer union of virtues than perhaps ever fell to the lot of one man. Prudence, firmness, sagacity, moderation, an overruling judgment, an immovable justice, courage that never faltered, patience that never wearied, truth that disdained all artifice, magnanimity without alloy.

The fame of Washington stands apart from every other in history, shining with a truer lustre and a more benignant glory. With us his memory remains a national property, where all sympathies throughout our widely-extended and diversified empire meet in unison. Under all dissensions and amid all the storms of party, his precepts and example speak to us from the grave with a paternal appeal; and his name—by all revered—forms a universal tie of brotherhood, a watchword of our Union.—*Washington Irving.*

have of information and to it the teacher adds his contribution both of fact and interpretation, and by his work seeks to guide the students into the organizing of material into a unified and interpreted whole. In the case of juniors much will be added by the teacher in the form of a story material. In the case of the intermediates and seniors much will be added by way of interpreting fact. Of course, in the young people's department it is assumed that the student comes having read on the unit of the lesson course which is to be discussed that morning, but as this is generally a baseless assumption the teacher is forced to use the lecture method to give information, and then to seek lead in a discussion based upon this material and such information as the student already possesses. The situation within the adult department is similar. All the teaching methods which have stood the test of the hard usage in the public school find their place in the church school, and every trained teacher will master their use.

* * *

THIS sounds like ordinary school, I hear someone saying. Yes, I rejoice to say it does. Our public schools are so far from being perfect in equipment, method, and accomplishment that at best they merely approximate an educational process; and generally speaking in religious education, as far as the church school is concerned, we have merely approached within hailing distance of even their success. Increasingly the discipline, attention, application, and other elements which are needed, even before we start the educating process in religion or anything else, will find their way into our church schools, yes, even on Sunday, although for at least a while I am afraid they will feel very little at home.

Can we make this program, covering one and one-half hours a week, a determining factor in the lives of our boys and girls? It is an unreasonable demand. Great efforts must be expended to bring a new order wherein religious education is given its proper place in the program of youth. But until the new day dawns we face the problem of the accomplishment of the impossible with the precious ninety minutes. It is even as when the Master sent out Galilean peasants and fishermen to combat the entrenched evils of the Roman Empire and to bring to it His gospel. It was impossible, but at least they turned the ancient world upside down in the process of trying it. So let us turn the modern world upside down and again show that divinely compelled men can do the impossible—even in ninety minutes.

JUNIOR SERVICES OF WORSHIP FOR MARCH

By Margaret M. Clemens*

Theme for the Month: Making Choices

LIFE is not a simple matter for a junior. It is exceedingly complex, and he is constantly being faced with situations in which he must make a choice between two lines of conduct. To those of us who are working with juniors is given the task of furnishing the right sort of information, of building up the right kind of attitudes and ideals, so that it shall become increasingly easy and natural for him to choose the high way instead of the low in every line of conduct. Above all we hope to lead every junior to the place where he will make the great choice for Jesus Christ. With this thought in mind the services of the pre-Easter season have been devoted to the theme of making choices. Four pictures involving the thought of choice have been selected for use during the month, and through each service the picture for the week should be displayed on an easel before the group. The pictures are as follows:

First Week: "Christ and the Fishermen," Zimmerman.

Second Week: "Christ and the Rich Young Ruler," Hofmann.

Third Week: "Christ or Diana?" Long.

Fourth Week: "The Light of the World," Hunt.

These services aim to plan for more than the worship period. In a junior department it is necessary to have some place in the program for the development of departmental spirit and fellowship, as well as time for worship and study. Each leader must be led by her own situation to decide the best place in her program for this departmental period. The time of meeting, the length of the program, the previous training and experience of the group, and many other factors must be considered. Recognizing the fact that both worship and the class period ask for concentrated thought, the departmental period in these services has been placed between the two, to furnish the relaxation that will be necessary to most junior groups. Some leaders may find it works better to have such a period before the worship begins and others prefer to reassemble the department after the class hour for reports and drill.

*Assistant Editor, Children's Division, American Baptist Publication Society, Philadelphia.

First Sunday: A Wise Choice

PRELUDE: (Instrumental) "Praise Ye the Father." (*Services, and Songs,* Baldwin.)

CALL TO WORSHIP.

Supt.: Jesus Christ is the same yesterday and today, yea and forever. (Hebrews 13:8.)

Juniors: Wherefore also God highly exalted him, and gave him the name which is above every name;

Supt.: That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth,

Juniors: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:9-11.)

PRAISE HYMN: "All Hail the Power of Jesus' Name."

PRAYER: (Praise and thanksgiving.)

PRAYER RESPONSE: (sung)

Hear our prayer, O Lord,
Incline thine ear to me.
Hear our prayer, O Lord,
And grant us thy peace.

OFFERING SERVICE.

Supt.: Every good and every perfect gift is from above, coming down from the Father. (James 1:17.)

Juniors: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

Supt.: Freely ye received, freely give. (Matt. 10:8.)

Collecting of Offering. (By junior ushers.)

Prayer: (sung to tune Dennis.)

We bring our gifts to Thee;
O may they useful be,
Help us to give the greatest gift
Ourselves, O Lord, to Thee. Amen.

—(*Junior Program Material, Blankenship*)

STORY: "The Choice of Hercules."*

HYMN: "I Would Be True."

SCRIPTURE PREPARATION.

Supt.: In our story we heard how Hercules had to make a choice between that which was right and fine and good, and following that which was evil. We all have to make choices between right and wrong, and no one can choose for us. ——is going to read from the Bible the story of how four fishermen made the very best choice.

SCRIPTURE: Matt. 4:18-22 (read by a junior).

PICTURE INTERPRETATION: ("Calling of the Fisherman," by Zimmerman).

This picture, painted by a German artist, Ernest Zimmerman, pictures Jesus talking to the old fisherman Zebedee and his two sons, James and John. How difficult it is for the old man to understand the things that Jesus is telling them. His face looks puzzled and perplexed, though he is giving his full attention to what Jesus is saying. But how gentle and patient Jesus is with him. He has put His hand on Zebedee's arm, almost forgetting the two young men for a moment, as He tries to tell their father what it will mean for them to make the right choice now. The expression on the faces of the young men are different. We cannot see much of James, but he is leaning forward closely so as not to miss a word. But on John's face we see eager interest, as if he had already determined to make the right choice. His face does not show the puzzled doubt that troubles his father. I think the artist is trying to show us that it is much easier when we

are young to make our great choice to follow Jesus. Having made their choice James and John left their boats and their nets and followed where Jesus led them to become fishers of men.

SOLO: "O Master! When Thou Callest."
SCRIPTURE: (read in unison.)
If any man serve me, let him follow me; . . . if any man serve me, him will the Father honor. (John 12:26.)
PRAYER: (For help in making the right choices always, but especially that all may choose to follow Jesus.)
DEPARTMENTAL PERIOD.
Hymn: "Stand Up, Stand Up for Jesus."
Fellowship Service: Welcome to visitors, new members, recognition of birthdays, church attendance, and the like.
Reports and *Announcements.*
Drill: (A brief period devoted to Bible drills or the memorizing of new material.)
Call to Study: (In unison with bowed heads.)
O Lord, open thou mine eyes
That I may behold wondrous things out of thy law.
LESSON PERIOD.

*The Choice of Hercules

The story is told of the Greek hero, Hercules, that when he became old enough to be his own master he went away to a quiet place to think of his future life. As he sat there thinking perplexed as to what course to take, he was approached by two maidens.

The first had unnaturally bright cheeks and lips and bold, staring eyes. Pushing ahead of her companion she said to Hercules, "I see you are hesitating, O Hercules, as to by what path you shall enter life. If you will let me be your friend I will lead you over a path of ease and pleasure. No work shall be yours, no suffering, no sorrows. You will have nothing to worry about and nothing to do except gratify every desire that comes to you. Let me take you over this delightful path."

Hercules gazed at the woman with interest. Truly she would make a wonderful guide. "What is your name, O woman?" he asked.

"My friends call me Happiness," replied the woman, adding with a pout, "but those who hate me call me Vice."

At this moment the other maiden approached. She was gentle and modest in her manner and she was dressed in a simple white gown.

"O Hercules," she said, "I also would ask you to follow me. My name is Virtue. I have dared to come because I am a friend of your parents, and because I have noticed that you are brave and honorable. If you will follow me I know that your noble deeds will make others glad to walk in my way too. But I will not deceive you. The path over which I must take you is not easy. God gives nothing good without care and labor. If you wish to be loved, you must serve. If you desire to be honored, you must labor for it. If you wish to have a strong body, you must train it to obey your mind by exercise and toil."

"You see," interrupted the first maiden then, "how unattractive is the way she would take you. Mine is an easy and a short path, while hers is difficult and tedious."

"Ah yes," said Virtue, "but you forget to tell him that in the end you destroy those who follow you."

"It is enough," said Hercules. "I have chosen, for I can see that it is only by following the path of love and service that true happiness comes." (*Adapted.*)

Second Sunday: A Foolish Choice

PRELUDE: (Instrumental) "Sonata Pathetique," Beethoven (*Services and Songs.*)
CALL TO WORSHIP: (See program for first Sunday.)
PRAISE HYMN: "Crown Him With Many Crowns."
PRAYER.
OFFERING: (See program for first Sunday.)
HYMN: "Who Is On The Lord's Side?"

(Preceded by a brief account of the writing of the hymn from the following facts:

This hymn, written by Frances Ridley Havergal, is based on a verse from the twelfth chapter of 1 Chronicles. "Thine are we, David, and on thy side, thou son of Jesse." David had just been made king of the united Israel. During such a season of conflict and unrest it was very necessary to know who were enemies and who were friends. As David's mighty men were gathering together, thirty of the bravest soldiers from the tribes of Benjamin and Judah went up to David's stronghold. David went to meet them, asking if they came as friends or enemies.

The leader of the thirty replied, "Thine are we, David, and on thy side, thou son of Jesse." As the hymn writer read this verse there came to her mind that more important question which each must decide, "Who is on the Lord's side?" and she wrote her thought in this hymn.)

SCRIPTURE: Psalm 1.
Supt.: The first psalm shows us very plainly the difference between those who are on the Lord's side and those who are not. The girls will read that part which describes those who have chosen the wrong way while the boys describe for us those who have chosen the right way.
Girls: Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
Boys: But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
Girls: The wicked are not so,
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
Boys: For Jehovah knoweth the way of the righteous;
Girls: But the way of the wicked shall perish.

STORY: A Young Man Who Made the Wrong Choice. (Matt. 19:16-22. See also *When the King Came,* Hodges, pages 257-259. During the entire service Hofmann's picture, "Christ and the Rich Young Ruler," should be displayed on the easel before the group. When the story is told it will bear its own message without having direct reference made to it.)
POEM: (Recited by a junior.)

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro,
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.
—*John Oxenham.*

SCRIPTURE RESPONSE: (In unison.)
No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)
HYMN: "Follow Me, the Master Said."
PRAYER: Dear heavenly Father, every day we have to make choices between right and wrong, between good and bad, between the highest and the lowest. Keep us from making the wrong choice as did the rich young ruler. Help every junior to walk the high way instead of the low. And above all may each one make the right choice when Jesus' voice says "Follow me." In His name we ask it. Amen.
PRAYER RESPONSE: (See program for first Sunday.)
DEPARTMENTAL PERIOD.
Hymn: "Lead On, O King Eternal."
Fellowship Service: (See program for first Sunday.)
Reports and *Announcements.*
Call to Study: (See program for first Sunday.)
LESSON PERIOD.

Third Sunday: A Difficult Choice

PRELUDE: (Instrumental) "God's Trumpet Wakes the Slumbering World." (*Services and Songs.*)
CALL TO WORSHIP: (See program for first Sunday.)
PRAISE HYMN: "All Hail the Power of Jesus' Name."
OFFERING SERVICE.
Solo or *recitation:* (by a junior).

When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

If thy soul with power uplifted
Yearns for glorious deed,
Give thy strength to serve thy brother
In his need.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother
God is there.

Collecting of Offering.
Prayer: (See program for first Sunday.)
PICTURE INTERPRETATION: (Show picture "Christ or Diana?" by Edwin Long. Perry Picture Co.)

We have been thinking this month of different people who made a choice as to whether or not they would take Jesus for their leader and follow Him. There were the fishermen by the sea of Galilee who left their work and their nets to become "fishers of men." There was the rich young ruler who loved his wealth more than he loved Jesus, and so he failed to make the right choice.

But a few years after Jesus' death, when the Christians were so unpopular with the government that being true to one's belief often meant giving up life itself, it was often much harder to make the right choice.

In our picture a young Christian girl is making her decision. What shall she do? Every eye is fixed on her. Every figure is tense waiting her choice. To her right stands a little temple girl holding a box of incense. All she needs to do is to take a little incense and burn it on the altar to the heathen goddess Diana. But this would mean denying her faith in Jesus Christ her Savior. Will she do it? It means life or death for her. The Roman magistrate leans forward in his seat. Perhaps even his hardened heart is touched by her

innocence and youth. The white robed priest is gazing at her with hostile eyes, but the little temple girls are looking at her with sympathy, though they cannot understand her courage. Standing by her side is her lover who is doubtless a Roman. He is telling her how easy it would be to save her life, just by scattering a little incense on the altar. Will she give in? No; she has put out her hand as if to hold off her lover's pleading, and she is gazing off as if her eyes are fixed on Jesus Christ himself. Her choice is already made. She will stand fast, even though it costs life itself.

HYMN: "Stand Fast for Christ Thy Saviour."

SCRIPTURE.

Leader: Suffer hardship with me as a good soldier of Christ Jesus. (II Timothy 2:3.)

Juniors: Watch ye, stand fast in the faith, quit you like men, be strong. (I Cor. 16:13.)

Leader: They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; . . . they shall walk and not faint. (Isa. 40:31.)

Juniors: Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah. (Psalm 27:14.)

HYMN: "Faith of our Fathers."

SUPERINTENDENT: Jesus does not often ask us to die for him now. ——— is going to tell us that the important thing for us is to live for Jesus.

POEM: (recited by a junior.)

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

Just to live—every day to live out
The truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led,
Never mind how he died.

PRAYER: (Asking for help that each may be brave to live for Jesus.)

PRAYER RESPONSE: (sung softly.)

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Be our strength in hours of weakness,
In our wand'rings be our guide,
Through endeavor, failure, danger,
Father, be thou at our side. Amen.

DEPARTMENTAL PERIOD.

Hymn: "Marching With the Heroes."

Fellowship.

Reports and *Announcements.*

Drill.

Call to Study: (See program for first Sunday.)

LESSON PERIOD.

Fourth Sunday: My Own Choice

PRELUDE: (Instrumental.) "Morning Voices," Grieg.

CALL TO WORSHIP: (See program for first Sunday.)

PRAYER: (Praise and thanksgiving.)

LIGHT OF THE WORLD
By Holman Hunt

CHRIST AND THE FISHERMEN
By Zimmermann

CHRIST AND THE RICH YOUNG RULER
By Hofmann

DIANA OR CHRIST
By Edwin Long

PRAISE HYMN: "Fairest Lord Jesus."

PICTURE TALK: ("The Light of the World," by Holman Hunt.)

We have a beautiful picture before us this morning. The name of the picture is "The Light of the World," and it was painted by the great English artist, Holman Hunt. Jesus, carrying a lighted lantern, is shown knocking on a closed door. The original picture hangs in a chapel of Keble College in Oxford, and underneath it are the words of the Bible verse, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me." If you look carefully you will notice that there is no latch on the outside of the door. The artist is trying to tell us that the door must be opened from the inside. Jesus is knocking on the door of our hearts too. He is hoping that we will open the door and welcome him into our hearts and lives.

SOLO: "O Jesus, Thou Art Standing."

OFFERING SERVICE.

Supt.: Jesus said, ye are my friends, if ye do the things which I command you. (John 15:14.)

Juniors: Greater love hath no man than this, that a man lay down his life for his friends. (John 15:13.)

Hymn: (*Sing prayerfully.*)

Saviour! thy dying love
Thou gavest me.
Nor should I aught withhold,
Dear Lord, from thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee.

Collecting of offering.

Prayer:

Dear Lord Jesus, we thank thee for thy great gift to us. We are glad that there is some way in which we may give to thee. Accept and bless these gifts of love we bring thee. And help each one of us to give the greater gift of our own selves to thee. In thy name we pray. Amen.

Supt.: It was not only when Jesus was here on earth that he asked people to make a choice as to whether or not they would follow him. He is calling boys and girls and men and women today. He is asking them to take him as Captain and to live fine, brave, helpful lives.

Our Captain is calling for soldiers,
Is calling for soldiers true;
O youth, in the glow of the morning,
Is the summons of Christ for you?

HYMN: "Just As I Am, Thine Own to Be."

SALUTE TO THE CHRISTIAN FLAG.

Supt.: Let us pledge our loyalty to Jesus, our Captain, with the salute to the Christian flag.

All: I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and in love.

HYMN: "O Jesus, I Have Promised."

CLOSING PRAYER.

DEPARTMENTAL PERIOD.

Hymn: "Onward, Christian Soldiers."

Reports and *Announcements.*

Drill.

Fellowship: (including missionary feature).

Call to Study: (See program for first Sunday.)

LESSON PERIOD.

PARENT COOPERATION WITH THE CHURCH SCHOOL

By Edward R. Bartlett*

PITY the child of a hundred years ago! The only persons vitally interested in him were his parents. His home must be at once the center of his intellectual development, source of satisfaction of his physical needs, and interpreter of his moral obligations.

Today all this is changed. Homes still exist, since there are still children, but many of their former functions are delegated to specialized agencies. Thus the public school, the Boy Scouts, the Camp-fire Girls, the Y. M. C. A., numerous church organizations, and others combine to offer intensive programs which presumably will make a much better provision for children and young people than private homes possibly can do.

Indeed, with respect to the school and the church, it might be said that Willie now has one pair of natural parents and at least two other pairs of foster parents; the first is charged with the responsibility of keeping him fed and clothed, the second with keeping him from becoming a dunce, and the third with keeping him out of jail!

Yet with all this specialization, increasingly it has become evident that the home still holds the strategic place and determines, to a greater or less degree, the effectiveness of all these other agencies. Realizing this fact, public school leaders have spared no effort to create a warm, sympathetic relationship with the homes of the pupils. The formal report cards frequently are supplemented by letters setting forth the aims and ideals of the school. Evenings are set apart during which such interesting elements of the program as dramatics, household arts, and manual training are demonstrated by the classes before groups of school patrons.

* * *

MOST significant is the rapid growth of parent-teacher associations, with their conferences upon problems arising in the public school contacts with the children, and their community activities designed to improve the pupils' educational advantages.

These developments point to but one conclusion. If the public schools have found it difficult to render the largest service without the active and intelligent cooperation of the parents, is not the same relationship equally essential to the church-school program? Indeed, there are reasons for believing such cooperation is even more imperative in the field of religious education.

This is true because religion is primarily a matter of living and not of words. Moral precepts and religious attitudes are still in the vocabulary stage in far too many cases. Glib responses about good conduct are accepted as evidences that the pupil actually lives in accord with his statements. Only when we face the results of such inquiries as the Voelker Moral Conduct tests do we realize how frequently a fair degree of ethical and religious knowledge is to be found in pupils whose lives show conduct practises on a much lower plane.

Now it is obvious that the brief periods during which the pupils are in church school are insufficient to offer drill in the many forms of right conduct demanded by life itself. The homes of these pupils, however, offer a rich field for such training. Who can estimate the progress in developing desirable habits of living where the knowledge gained during the instruction periods in the church school would be specifically called forth by numerous situations arising in home life.

Normally this is taking place in a haphazard fashion under the present conditions. When intelligently controlled by parents who are acquainted with the instruction program of the church school, these situations would occur frequently and with definite purpose. The aims of the church school never can be gained to a satisfactory degree until parents become active participants in the religious educational process.

Another compelling reason for parent cooperation lies in the fact that all learning is enriched and thus made more widely useful, by association. An element of weakness in the church-school curriculum has been its unrelated nature. Even the advocates of the uniform lessons have emphasized the advantages of a family studying the lesson together rather than that of living the lesson together. Possibly this is true because a number of the lessons are impossible from this point of view.

Nevertheless this is the object which must be gained. Isolated truths in the moral realm have slight chance of becoming a vital part of the pupils' thinking. Associations must be formed with related truth through experiences outside the church school, and to accomplish this the aid of the parents is necessary.

* * *

BUT HOW is this cooperation to be secured? Have we not labored long to interest the homes, and with indifferent success?

It is an open question whether systematic efforts to develop home interest have failed, for the simple reason they rarely have been applied. Much of the current pessimism in this connection has arisen from desultory, casual attempts which of necessity produce few results.

Except in abnormal situations, the interest of parents can be aroused by a display of sincere interest in their children. Herein lies the secret of the success of many teachers whose pedagogical equipment is sadly lacking. They know their pupils through home contacts and have enlisted the interest and aid of the parents in the task of educating their children in religion.

But this home contact should be the policy of the church school as an organization, as well as of the individual teachers. Monthly, or at least quarterly, reports should be made in all the grades corresponding to the public school period. The Union School of Religion pointed the way some time ago (see *Religious Education*, Dec. 1921, P. 337) to methods of developing home interest by having parents share the results of observation of the children's conduct. Practically every school makes Children's Day and similar occasions the time for stimulating adult interest in the younger pupils. Could not this be carried further into demonstrations of actual work done by the various departments, designed to inform as well as interest the parents?

Church school parent-teachers associations are still in their infancy, due in part, no doubt, to the absence of a consciousness of common problems. Yet the intimate contact such groupings afford is exactly what is needed to give meaning and vitality to the teacher's service and to produce intelligent cooperation on the part of parents.

Here at least is a form of improvement well within the reach of every church school, and one which will have direct bearing upon its service to the pupils. Modifications of the church plant of necessity must wait upon a crystallized public sentiment and adequate funds. Many other desirable changes in existing conditions are delayed for similar reasons. But parent cooperation awaits only sympathetic, intelligent cultivation. When shall it become a reality in the program of the church school?

*Professor De Pauw University, Greencastle, Ind.

NATION-WIDE SIMULTANEOUS BIBLE READING

During the twenty-eight days in February read the twenty-eight chapters of Acts. Slogan "A Chapter a Day Keeps the Tempter Away." For information, address Jesse M. Bader, 425 DeBaliviere Avenue, Saint Louis, Mo.

YOUNG PEOPLE'S WORSHIP SERVICES FOR MARCH

By O. Sherwood Gates*

Theme for the Month: Apostleship

(All Hymns suggested are found in *Hymnal for American Youth.)*

First Sunday: The Apostle's Master

PREPARATION FOR WORSHIP: Hymn, "True-Hearted, Whole-Hearted, Faithful and Loyal."

OPENING SENTENCES.

Leader: O come, let us worship and bow down; let us kneel before the Lord and call upon His name.

Response: We will bless the Lord at all times; we will worship Him in the beauty of holiness, and magnify His name together.

A SCRIPTURE PORTRAIT OF THE MASTER: I Corinthians 13:1-13.

(*Read by a young man.*) For this reading, Goodspeed's translation is recommended. Before the reader begins he should ask the group to think carefully of the way the different phrases of this description by Paul fit the Master's character. The reader should pause for a brief moment after each description of love's expression in life, "Love suffereth long and is kind," etc.

HYMN: "Immortal Love, Forever Full." It will add to the meaning of this beautiful poem if the leader will read it to the group before it is sung. (Sing the Amen.)

PRAYER: (*In unison.*)

Take my life, and let it be
Consecrated, Lord to thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love;
Take my feet, and let them be
Swift and beautiful for thee.

Take my will, and make it thine;
It shall be no longer mine;
Take my heart; it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee!

WORSHIP THROUGH OFFERING: Use a brief prayer of thanks for the privilege of sharing our possessions in the Master's cause.

POEM: (*Read by a young woman.*)

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher.*

HYMN: "O Master, Let Me Walk With Thee."

*Superintendent, Department of Intermediate, Senior and Young People's Work, Methodist Episcopal Church, South, Nashville, Tenn.

Second Sunday: The Apostle's Message

PRELUDE: Let the pianist play the music of the first hymn through twice. Follow immediately with the singing of—

HYMN: "Lord, Speak to Me, That I May Speak."

THE LORD'S PRAYER: (*In unison.*)

SCRIPTURE READING: (*By a representative from a boys' class.*)

"This is my commandment, That ye love one another, as I have loved you. . . . And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandments greater than these."

(*By a representative from a girls' class.*) "And Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

(*By a young man.*) "I came that they may have life, and that they may have it more abundantly. . . . Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . . . And I, if I be lifted up from the world, will draw all men unto me. . . . Be ye, therefore, perfect, even as your Father in heaven is perfect. . . . For God is love."

HYMN: "O Jesus, Prince of Life and Truth."

STORY: (*By a young woman.*) "The Vision of Sir Launfal," Lowell. It will be necessary to adapt this poem so that it can be told in three or four minutes.

PRAYER: (*By Leader.*) (1.) Giving thanks that we have learned that God is like Jesus; (2.) asking for a fuller approximation of Jesus' attitude of universal love; (3.) praying for a larger place of service in God's Kingdom.

WORSHIP THROUGH OFFERING: Using a brief prayer in which the group is reminded that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

HYMN: "O Jesus, I Have Promised."

BENEDICTION: (*By superintendent of the department.*)

"The Lord bless us and keep us;
The Lord make His face to shine upon us, and be gracious unto us;
The Lord lift up His countenance upon us, and give us peace.
Amen.

Third Sunday: The Apostle's Motive

CALL TO WORSHIP:

O go your way into His gates with thanksgiving, and into
His courts with praise.
Be thankful unto Him, and speak good of His name.
For the Lord is good; His kindness endureth forever,
And His faithfulness unto all generations.

GLORIA PATRI: (*By choir or by group.*)

SCRIPTURE: (*By leader.*) John 15:1-17. When the selection has been read, let the leader re-read verses 14-17, pointing out that the "Apostle's Motive" for service is found in these words.

HYMN: "O Love That Wilt Not Let Me Go."

PRAYER: (*By any member of the group previously designated.*)

O God, our heavenly Father, as we try to share in Thy work we realize how much there is to do, and how much Thou art doing all the time, which we do not know anything about.

Even as the great sun silently and quietly fills the whole earth with light and warmth, and makes all things grow, so dost Thou perform Thy mighty works, so quietly that we sometimes forget that Thou art working, working all the time, helping us every minute, caring for the little children right in the house where we live, making young men strong and old men wise and kind.

Thou art our Father, and we would grow up to be like Thee, always helping somebody, quietly and thoughtfully, always glad to give

our strength in friendly and cheerful service.

So may we be worthy of Thy love, worthy to be called Thy children. We ask it in the name of our Master, Jesus Christ. Amen.

TALK: (*By leader.*) Of not more than four or five minutes, developing the thought contained in verses 14-17 of John 15 read by the leader.

WORSHIP IN OFFERING: "Whatsoever ye would that men should do unto you, do ye even so to them."

HYMN: "Take My Life, and Let It Be."

Fourth Sunday: The Apostle's Dream

INSTRUMENTAL PRELUDE: Let the pianist play through once the music of "These Things Shall Be,—A Loftier Race."

POEM: (*Read by leader.*) "The Human Outlook," John A. Symonds. This poem is found in the *Hymnal for American Youth* under the title, "These Things Shall Be,—A Loftier Race."

Add to the four stanzas found in the *Hymnal*, the following stanza:

These things—they are no dreams—shall be
For happier men when we are gone;
Those golden days for them shall dawn
Transcending aught we gaze upon.

HYMN: "These Things Shall Be,—A Loftier Race."

THE LORD'S PRAYER: (*In unison.*)

SCRIPTURE: (*By a young woman.*) Acts 17:26-28; Galatians 3:28.

HYMN: (*To be read by a boy or young man, or sung by the group. If sung, use tune "Materna."*)

O Master-workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank thee for thy boyhood faith,
That shone thy whole life through;
Did ye not know it is my work,
My Father's work to do?

O Carpenter of Nazareth
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christ-like height,
That we the land may view,
And see, like thee, our noblest work
Our Father's work to do."

PRAYER: (*In unison.*)

Dear Lord and Father of Mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.
—*John G. Whittier.*

WORSHIP IN OFFERING: (Accompanied with a prayer dedicating our lives and our possessions to the task of bringing about on earth such a social order that God's will may be done here even as it is done in heaven.)

BENEDICTION:

Hail the glorious Golden City,
Pictured by the seers of old!
. . . . . .
We are builders of that city;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones;
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design. Amen.
—*Felix Adler.*

A DREAM SCHOOL

By F. Harvey Morse*

IN ORDER to stimulate a greater interest in home ownership, a St. Louis newspaper recently built a "dream home." The various phases of construction were described from week to week, and the paper's readers were invited to inspect the building during and following the period of construction.

The "dream home" was not the largest home in St. Louis. It was not the most luxurious home. That home was rather one which millions of average people had pictured in their minds as the home they wanted some day—a home that met their ideals of comfort and convenience—that served adequately to contribute to the development of highest type of family life.

In a previous article (see December INTERNATIONAL JOURNAL, p. 23) we considered the place of the church school in the community. If the leaders in local churches truly want to make their church schools forces for community betterment, they, too, will strive to build "dream schools." Like the "dream home," such schools will not necessarily be the largest in town, nor the ones with the most money behind them. A small school, and one in average financial circumstances can very well be developed into a "dream school."

* * *

A "dream school" will first of all be a *church* school, in which is unified the church's entire educational program. Comparatively few schools are "dream schools" in this respect, for we find numerous organizations undertaking teaching programs, these very rarely being correlated with each other. The "dream school" will in the truest sense be the *church teaching*.

If our "dream school" is to be a school of the church, the church must give the school a fair deal financially—and very few churches are doing that today. The average church expects the school to pay its own way with the offerings contributed by the school members, feeling that it has done its share when it permits the school to use the church building and supplies it with light and heat. It seems rather strange that the churches should take such an attitude when from seventy to eighty-five per cent of the church members come in through the church-school gate. If the church hopes to build a "dream school," it must put a higher valuation upon the school than it has in the past and spend more for the cause of religious education than for janitor service—at present the janitor gets twice as much as the church school. The church will not be satisfied to spend forty-eight cents per pupil in its "dream school," while the state is spending twenty-eight dollars on that same pupil in the secular school.

The one way that the church can give the school a square financial deal is to put the school in the church budget. The reason why so many Sunday schools are not church schools is because of this very financial separation. Pastors sometimes complain that there is very little church consciousness among members of the school. One of the best ways of unifying the efforts of the church is by financial unification. When a member contributes *once* to the *church* for all expenses of the church and its subsidiary organizations, instead of six times to as many organizations, he is bound to see that after all, the church is greater than any of its departments.

* * *

WHEN we have a "dream school" we will have every member of the church in the school, either as a regular or as an extension member. Is that an unreasonable specification? Surely no church member ever becomes too old to study the Word of God! A pastor once remarked that he didn't want all of his members in the school. He suggested that it might be well for some of his deacons to have an "outside view" of the school—and that's about all the view most of them had. In business we believe in getting the benefit of an outside view on various phases of management—advertising, financing, legal relationships, etc. But those outsiders take a peek inside before they attempt to make suggestions. Any member not connected with the school of the church is missing an important element of spiritual nurture that the church has to offer him—a phase of development that he cannot secure as effectively in any other way as by attendance at the church's educational service.

The "dream school" will make a definite, consistent follow-up of its membership. In classes of younger pupils

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this will be done through the teachers largely; in classes of young people and adults, through the department or class organization. Unless a school does that, it will constantly be losing members whom it should be holding. We sing, "Bring them in," when we should be singing, "Who let them out?" Many schools still have the rule, "Take names off the roll after four weeks absence." As Mr. Ralph McEntire points out, in his splendid book, *The Sunday School Secretary*, when a school cuts a name from its roll, it may be cutting off a soul from God. The "dream school" should be interested in making good records, to be sure, but it should be more interested in lives—in souls. Once a member joins the school, that member is a definite school responsibility, and his name should be removed from the rolls only if he joins some other school, moves out of town, or dies.

At the same time, the "dream school" will, by means of advertising and personal work, make constant effort to reach those not connected with the school—parents of children in the church school, members of the church who are not in the school, and the unchurched of the community. No church school has the right to stop recruiting until every man, woman, and child of the community is under the watchcare of the church.

Since the final work of the church school is to lead its members to a knowledge of Jesus Christ so that they may live more abundant Christian lives, it follows that the "dream school" will also have a working program of evangelism—not spasmodic effort represented by occasional revival meetings or one or two decision days a year, but an every week, all year aim of winning the unsaved to Christ.

* * *

A "dream school" will be a graded school, making provision in separate classes for all ages from the two-and three-year olds to the grey-headed adults. Grading will be based not only on age, but on school grade and natural interests. In spite of all the effort made by denominational and territorial leaders, there are still thousands of schools that do not meet the plans and specifications of a dream school in this respect.

Right along with a graded school go graded programs. In fact the strongest reason for a graded school is that it makes possible programs of study, worship, and social intercourse suited to the ages and interests of the various groups. Anyone who has observed at all, realizes that a child of six has entirely different interests from a boy of twelve or again from a young man of eighteen. The various ages should, therefore, have lesson materials suited to them. In the young people's and adult groups, where interests vary widely, provision should be made for elective courses of study that best meet the needs of the individual groups.

Again, because God has graded the individual, there should be in the "dream school" graded worship services to train the present generation of youth how to worship. One program of worship for all ages from juniors or intermediates to adults is entirely unsatisfactory. A worship program should be based upon a definite theme of interest to the participating group, and should utilize as many members of the department as possible in its preparation and presentation.

Even a one-room school can provide a graded program for its membership, but for most effective work, the "dream school" will also have adequate, graded equipment. There will be separate assembly rooms for each department, and in larger schools where there is more than one class to the department, there will also be a separate class room for each class. Both department assembly rooms and class rooms will be isolated by solid, soundproof walls and hinged doors. It is only with such adequate equipment that adequate teaching can be done.

* * *

VITALIZED teaching will be an outstanding feature of our "dream school"—life centered teaching of direct appeal to those being taught. Mr. Charles Darsie tells the story of a certain adult Bible class that had had a lesson on fasting. "Some of the class," remarked the president, "thought that fasting meant doing without something to eat."

"Well, that's what I thought it meant," replied Mr. Darsie.

"But," continued the class president, "some of the rest of us thought that fasting meant to stop bad habits, such as smoking, swearing, losing temper, etc."

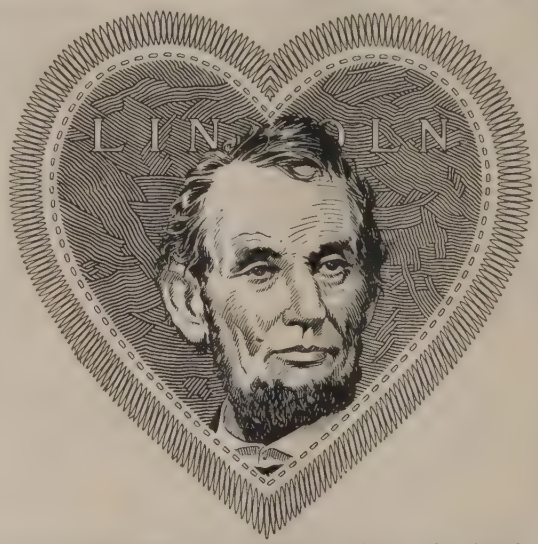
"And what," asked Mr. Darsie, "is the class going to do about it?"

"Oh," he replied, "we're not going to do anything about it; we just wanted to know what it meant."

Vitalized teaching does more than just find out the meaning of the lesson. Through well planned service projects and by emphasizing definite applications to life situations, the "dream school" actually works out the lesson in the school, the church, the home, the community, the business world, the school world in political life—in fact in every individual or social situation within the experience of the particular pupil being taught.

* * *

BUT NO school can be a "dream school" without "dream teachers." All other qualifications aside, the most important characteristic of a "dream teacher" is that he be consecrated and interested. If he is that, he will very



I DOUBT whether any statesman who ever lived sank so deeply into the hearts of the people of many lands as Abraham Lincoln did. I am not sure that you in America realize the extent to which he is also our possession and our pride. His courage, fortitude, patience, humanity, clemency, his trust in the people, his belief in democracy, and, may I add, some of the phrases in which he gave expression to the attributes, will stand out forever as beacons to quiet troubled nations and their perplexed leaders. Resolute in war, he was moderate in victory. Misrepresented, misunderstood, underestimated, he was patient to the last. But the people believed in him all the time, and they still believe in him.

In his life he was a great American. He is an American no longer. He is one of those giant figures, of whom there are very few in history, who lose their nationality in death. They are no longer Greek or Hebrew or English or American—they belong to mankind. I wonder whether I will be forgiven for saying that George Washington was a great American, but Abraham Lincoln belongs to the common people of every land.—*Lloyd George.*

likely measure up in other respects.

A "dream teacher" will be a trained teacher. The Northern Methodists report that only seventeen per cent of the teachers in their church schools have had any training, and that only five per cent are now enrolled in training courses. It should be obvious that a teacher must know more than those whom he is teaching—that church-school teaching is equally as important as secular school teaching and should consequently require equally thorough preliminary training. Yet a good deacon remarked in a church board meeting: "Brethren, I've read the Bible for forty years, and no where do I find where you've got to have a diploma to teach it." Surely, the deacon did not actually read, if he overlooked the forty years preparation of Moses in the wilderness for his life work, the thirty years preparation of Jesus Christ for a brief three-and-a-half year ministry, the intensive training given the twelve by the Master Teacher, and the outstanding academic qualifications of the world's greatest missionary, Paul of Tarsus, to cite just a few cases. Yes, the "dream school" will have teachers trained definitely for their positions—and will also have a comprehensive training program to provide itself with future teachers. The junior age is none too early to start giving the boys and girls a vision of service to the church school through teaching.

Preparation also implies the direct preparation of the individual lesson for each session. The "dream teacher" will never go before his class with an unprepared lesson. He will begin to prepare early in the week, and will make the lesson his own to the extent that he will leave his text-book at home when he teaches his class.

The "dream teacher" will be on hand from ten to fifteen minutes before the time set for the opening of the school session. He will be absent rarely. By his own example, he will help the pupils cultivate the habits of punctuality and regularity.

A "dream teacher" is one who has personality—one who is loved. He will be a leader. The writer recalls one teacher who failed to accomplish anything definite with her class because she was unable to dominate a situation—she let the class lead her into activities not the best for the members. The worth-while leader leads his group to higher planes of thought and activity through the bond of love established between the class and himself.

Willingness to cooperate with the school is another mark of the "dream teacher." A certain class of girls objected to their course of study. Without consulting either the school superintendent or the department principal, that teacher dropped the course and simply read missionary stories during the class period. When the superintendent discovered what had been done, he discussed the matter of study courses with the teacher and with the girls. He found that their objections to the previous course were justified, and helped the group plan a new course. Later in the year, the girls again objected to certain features of another course—features which could have been eliminated without interfering with the course. Again the teacher just discontinued the course, and started haphazardly to fill the class period, until the situation was once more discovered by the superintendent—more discussion, more waste time that could have been more profitably spent in constructive endeavor. A spirit of cooperation is essential to teaching success.

No teacher is a good teacher—a "dream teacher"—unless he is an example of that which he teaches. Emerson is reputed to have said, "That which you do speaks so loudly that I cannot hear what you say." Boys and girls are mighty quick to discover sham. Unless a teacher lives his teachings, he will soon lose his hold on his class.

Finally, a "dream teacher" recognizes that he must grow by constant study—he knows that he must strive to improve his methods of teaching and leadership each succeeding week. The "dream teacher" sees in his class, not

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Wide variety of general articles

Easter Pageant

Worship Programs

Definite help for every worker in the church school

boys of today, but men of tomorrow, and as much as in him is, determines that those men—or women—will be a credit to the Christianity he teaches.

* * *

THE "dream school" will also require "dream officers." Practically the same specifications that build "dream teachers" will also build "dream officers" of the "dream school." When the officers are consecrated and interested, when they are trained for their positions, when they are regular in attendance and punctual, when they cooperate with the other officers and with the teachers, when they have a personality that makes people *want* to follow them, when they are examples of Christian living, and when they have a real vision of the possibilities that the church school possesses for fitting people for abundant lives, then the school will very likely be a "dream school," or will be steadily approaching the "dream" ideal.

The "dream school" will develop a community spirit within the school. No one department or class will feel sufficient unto itself. A spirit of helpfulness will prevail instead of selfishness. The members of the "dream school" will feel that every part of the school is working to one definite end, and that the program of the whole school is bigger than that of any one class or department.

* * *

UNLESS the "dream school" reaches the home, its work will be only half done. As the home goes, so goes the child. The story is told of a little crayfish that visited the home of a shark.

"Why look, the little crayfish is swimming backwards," exclaimed the little sharks. Forthwith, they taught him to swim forward and sent him home. But the following day the crayfish returned, again swimming backwards. "We thought that we taught you to swim forward yesterday," cried the sharks. So once more they taught the crayfish to swim forward. But the next day the crayfish again returned, swimming backwards. "This will never do," said the sharks. Once more they taught the crayfish to swim forward. Then they accompanied him home, and lo, there were the father and mother crayfish—swimming backwards.

If the "dream school" expects the cooperation of the parents of its pupils, it must go after it by personal visitation, with letters, through parent discussion classes and the parent-teachers' association. Church-school workers might well be discouraged at the prospect of being responsible for the character of the next generation of men and women if they knew that the brief half-hour average teaching period of the average school of today—less than that when irregular attendance is considered—would determine whether America tomorrow is to be Christian or pagan. The school's teachings must be reinforced and applied by those who should be closest to the boys and girls—the parents in the home.

* * *

IF THE local school is really in earnest about rendering service of benefit to its community, it will develop a true community spirit with the other schools of its neighborhood. Some things a school can do well alone, but many others can best be done in cooperation with other schools. Community canvasses, recruiting through advertising, improvement of social and civic conditions—these are just a few projects that can often be handled better cooperatively than individually. The "dream school" will then enter whole-heartedly into the program of the district and county council of religious education, because those councils offer an ideal medium for cooperative enterprise among the church schools of a community.

It is not an easy job to build a "dream school"—but neither is any other worthwhile accomplishment easy. To the extent that we achieve "dream ideals" in the church school, we will achieve "dream ideals" in life. The building of a "dream school" is one step towards the building of a "dream community"—and of ultimately transforming the kingdoms of this world into the Kingdom of Christ.

ADULT WORSHIP PROGRAMS FOR MARCH

By Charles F. Banning*

Theme for the Month: Apostleship

First Sunday: The Spirit of an Apostle

INSTRUMENTAL PRELUDE: "Sweet Hour of Prayer."

CALL TO WORSHIP.

Leader: Oh, come let us worship and bow down; Let us kneel before the Lord our maker.

Assembly: For He is our God and we are the people of His pasture and the sheep of His herd.

HYMN: "Lead On, O King Eternal."

LEADER: If we live by the Spirit, by the Spirit let us also walk." (Gal. 5:25.)

ASSEMBLY: For as many as are led by the spirit of God, these are the sons of God. (Rom. 8:14).

LEADER: The spirit himself beareth witness with our spirit, that we are children of God. (Rom. 8:16.)

ASSEMBLY: If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. (Rom. 8:17.)

LEADER: Except one be born of water and the Spirit, he can not enter into the Kingdom of God. (John 3:5.)

ASSEMBLY: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John 3:6.)

LEADER: Now the works of the flesh are manifest which are these: . . . uncleanness, . . . idolatry, . . . strife, jealousies, . . . factions, . . . envyings . . . and such like . . . They who practice such things shall not inherit the kingdom of God. (Gal. 5:19-21.)

ASSEMBLY: The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such things there is no law. (Gal. 5:22-24.)

LEADER: For this cause I bow my knees unto the Father, . . . that ye may be strengthened with power through his Spirit in the inward man, that Christ may dwell in your hearts through faith. (Eph. 3:14-17a.)

ASSEMBLY: To the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. (Eph. 3:17b-19.)

LEADER: The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. (John 4:23.)

ASSEMBLY: God is a Spirit; and they that worship him must worship in spirit and truth. (John 4:24.)

STORY: (Leader use as basis of three minute talk.)

At West Point in one of the rooms there is a shield for every General of the Revolutionary War. One shield in that room is perfectly blank. All the other shields bear the name, the date of birth and the date of death of some General. On this one shield there is no name, no date of birth, no date of death. It is the shield that should have borne the name of Benedict Arnold, but Benedict Arnold denied his country, therefore, his country denied him. "He that denieth me before men, him will I deny before my father who is in heaven."

PRAYER:

"O Father of spirits! Thou lovest whom Thou chastenest! Correct us in our weakness as the children of men, that we may love Thee in our strength as the sons of God. May the same mind be in us which was also in Jesus Christ, that we may never shrink, when our hour comes, from drinking of the cup that he drank of. Wake in us a soul to obey Thee, not with the weariness of servile spirits, but with the alacrity of the holy angels. Fill us with a contempt of evil pleasures and unfaithful ease; sustain us in the strictness of a devout life. Daily may we crucify every selfish affection, and delight to bear one another's burdens, to uphold each other's faith and charity, being tender-hearted and forgiving as we hope to be forgiven. Hold us to the true humility of the soul that has not yet attained; and may we be modest in our desire, diligent in our trust, and content with the disposals of Thy Providence. O Lord of life and death! Thy counsels are secret; Thy wisdom is infinite: we know not what a day may bring forth. When our hour arrives, and the veil between the worlds begins to be lifted before us, may we freely trust ourselves to Thee, and say, "Father, into Thy hands I commend my spirit." Amen.—*James Martineau.*

HYMN: "Lord Speak to Me That I May Speak."

BENEDICTION: Now the God of peace, who brought again from the dead that great shepherd of the sheep, . . . even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen. (Heb. 13: 20, 21.)

Second Sunday: The Ideal of an Apostle

INSTRUMENTAL PRELUDE: "Take Time to be Holy."

CALL TO WORSHIP.

Leader: The Lord is in his holy temple Let all the earth keep silence before him.

Assembly; Let the words of my mouth and the meditations of my heart be acceptable in thy sight, oh Lord, my strength and my redeemer.

HYMN: "When Morning Gilds the Skies."

LEADER: Now ye are the body of Christ, and severally the members thereof. (I Cor. 12:27.)

ASSEMBLY: And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. (I Cor. 12:28.)

LEADER: Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? (I Cor. 12:29.)

ASSEMBLY: Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. (Rom. 12:9.)

LEADER: This is my commandment, that ye love one another, even as I have loved you. (John 15:12.)

ASSEMBLY: Greater love hath no man than this that a man lay down his life for his friends. (John 15:13.)

LEADER: Ye are my friends, if ye do the things which I command you. (John 15:14.)

ASSEMBLY: No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you. (John 15:15.)

LEADER: Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. (John 15:16.)

ASSEMBLY: As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. (John 17-18, 19.)

LEADER: No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

ASSEMBLY: Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what he shall drink, nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? (Matt. 6:25.)

LEADER: For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. (Matt. 6:32.)

ASSEMBLY: Blessed are they that hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

LEADER: Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye. (Col. 3:13.)

ASSEMBLY: And above all these things put on love, which is the bond of perfectness. (Col. 3:14.)

LEADER: Therefore let us also, seeing we are compassed about with so great

*Pastor, Delaware Street Baptist Church, Syracuse, New York.

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a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Heb. 12:1.)

ASSEMBLY: Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. (Heb. 12:2.)

PRAYER: O thou Christ of Galilee, who didst go into the homes and the hearts of many folk and kindle there a light which has burned through all the centuries, make me a humble sharer of thy glory and goodness, that so I may find a purpose and meaning in my life. Teach me to speak and act so that I may cheer and help men. Grant me love for all, that I may everywhere see thy children and heed their cries! Amen.

LORD'S PRAYER.

STORY: "The Great Stone Face," Hawthorne.

HYMN: "I Would Be True."

BENEDICTION: The Lord bless you and keep you:
The Lord make his face to shine upon you and be gracious unto you:
The Lord lift up his countenance upon you and give you peace. Amen. (Num. 6:24-26.)

Third Sunday: The Zeal of an Apostle

INSTRUMENTAL PRELUDE: "Art Thou Weary."

CALL TO WORSHIP.
Leader: Let the people praise thee, oh God
Let all the people praise thee.
Assembly: Oh worship the Lord in the beauty of holiness. Enter into his gates with thanksgiving and into his courts with praise.

HYMN: "Faith of Our Fathers."

LEADER: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. (Matt. 22:37, 38.)

ASSEMBLY: And a second like unto it is this, Thou shalt love thy neighbor

(Continued on page 42)

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WORSHIP PROGRAMS FOR MARCH FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Verna Marie Vieth*

Theme: Followers of Jesus

First Sunday

OPENING HYMN.
ANNOUNCEMENTS.
ASSEMBLY TEACHING PERIOD: (New hymns, etc.)
SERVICE OF WORSHIP.

a. *Prelude.*
**b. *Call to Worship.*

Leader: O come, let us worship and bow down, let us kneel before the Lord, our Maker.

School: For he is our God, and we are the people of his pasture and the sheep of his hand.

c. "Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high."

d. *The Lord's Prayer.*
e. *Hymn:* "Immortal Love, Forever Full."
f. *Story:* "A Brave Queen," p. 97, *More Story Worship Programs,* by Stowell.
g. *Prayer:* Have school read together the words of the hymn, "In Life's Earnest Morning." "Lord, As We Thy Name Profess," or "Take My Life and Let It Be." (Leader should announce the prayer and have school turn to it before the story is told, so that prayer may follow story unannounced.)
h. *Offertory Service:* (See February programs.)

MUSIC FOR ORDERLY PASSING TO CLASSES.

Second Sunday

STORY: "A Little Girl Grown Up," *More Story Worship Programs,* Stowell, p. 150.

HYMNS: "In Life's Earnest Morning," "O Jesus, I Have Promised," "O Master, Let Me Walk With Thee."

Third Sunday

STORIES: The story of Martin Luther, found on page 197 of *More Story Worship Programs,* Stowell.
"The Boy Who Chose Poverty," *The Children's Story Garden,* p. 217.
HYMNS: "Immortal Love, Forever Full," "Master, No Offering Costly and Sweet," "In Life's Earnest Morning," "O Jesus, I Have Promised," "We Bear the Strain of Earthly Care."

Sometimes the theme of a program centers around a story, sometimes it follows a series of teachings, sometimes it centers around a portion of Scripture, sometimes around a hymn. The program that follows is an example of one way in which a hymn can be used as the central theme of a service of worship.

Fourth Sunday

Theme: "Jesus Calls Us"

OPENING HYMN.
ANNOUNCEMENTS.
ASSEMBLY TEACHING PERIOD.
SERVICE OF WORSHIP.

a. *Prelude.*
b. *Call to Worship.*
c. *"Holy, holy, holy, etc."*
d. *The Lord's Prayer.*
e. *"Jesus Calling the Disciples,"* told in story form or read from the Bible, Matthew 4:18-22 or Mark 1:16-21.
f. *Hymn:* "Jesus Calls Us," first stanza.

Jesus Calls us: o'er the tumult,
Of our life's wild restless sea,
Day by day his sweet voice soundeth,
Saying, "Christian, follow me."

g. *"The Rich Young Ruler,"* told in story form or read from the Bible. Matthew 19:16-24.
h. *Hymn:* "Jesus Calls Us," second stanza.

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love me more."

i. *Read in unison* as a prayer or use as a solo, duet, or some form of special music "Dear Lord and Father of Mankind," or "O Lord of Life and Love and Power."
j. *Hymn:* "Jesus Calls Us," third stanza.

In our joys and in our sorrows,
Days of toil and hours of ease,
Still he calls, in cares and pleasures,
"Christian, love me more than these."

k. *"The Alabaster Box,"* told in story form or read from the Bible. Luke 7:36-47.
l. *Hymn:* "Jesus Calls Us," fourth stanza.

Jesus calls us: by thy mercies,
Saviour, may we hear thy call,
Give our hearts to thine obedience,
Serve and love thee best of all.
Amen.

m. *Offertory Service.*

MUSIC FOR ORDERLY PASSING TO CLASSES.

TWO WAYS are suggested in which this program may be used. First, the words of the hymn may be sung by the school, and the stories told by either the leader, teachers in the school, or by members of the young people's classes. Second, the hymn may be sung as a solo. In this case the Bible references should be read in unison by the school, in order that the program be kept an expression of worship and not become entertainment.

This series of programs will be followed by two with "The Meaning of Church Membership" as the theme. They are planned especially to appeal to the church joining age.

*Elmhurst, Ill.

**See February programs for suggestions as to first part of program.

ADULT WORSHIP PROGRAMS FOR MARCH

(Continued from page 41)

as thyself. On these two commandments the whole law hangeth, and the prophets. (Matt. 22:39, 40.)

LEADER: I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: (II Tim. 4:1.)

ASSEMBLY: Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. (II Tim. 4:2.)

LEADER: But be ye doers of the word, and not hearers only, deluding your own selves. (James 1:22.)

ASSEMBLY: For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. (James 1:23, 24.)

LEADER: But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. (James 1:25.)

(Continued on page 44)

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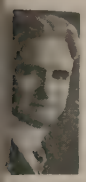

Hymns for Today, Worship and Song, Hymnal for American Youth—these three are $75 per 100 not prepaid: **Hymns of Praise, No. 2, Excell Hymnal, Cokesbury Hymnal, Wonder Hymns,** etc., are $25, $30 and $40 per 100 not prepaid.

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(Continued from page 42.)

ASSEMBLY: (James 1:27.)
LEADER: (Eph. 6:10.)
ASSEMBLY: (Eph. 6:11.)
LEADER: (Eph. 6:14, 15.)
ASSEMBLY: (Eph. 6:16.)
SOLO: "My Task."
PRAYER: Guide me, teach me, strengthen me, till I become such a person as Thou wouldst have me be; pure and gentle, truthful and high-minded, brave and able, courteous and generous, dutiful and useful.
POEM.

"Oh God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle throng me yet.
Am I their keeper? Only I—to bear
This constant burden, their grief and care?
Why must I suffer for the other's sin?
Would that my eyes had never opened been."
And the thorn crowned and patient one replied,
"They Thronged Me too: I Too have seen."
"Thy other children go at will," I said, protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried—"
He turned and looked at me,
"But I have died."
"But Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil these souls to win
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest tossed—
They are not mine."
He looked at them—the look of one divine;
He turned and looked at me:
"But they are Mine."
"Oh God," I said, "I understand at last.
Forgive, and henceforth I will bondslave be
To thy least, weakest, vilest ones—
I would not more be free."
He smiled and said,
"It is to Me." —*Lucy Rider Meyer.*

HYMN: "Oh Zion Haste, Thy Mission High Fulfilling."
BENEDICTION: (Eph. 3:20)

Fourth Sunday: The Cost of Apostleship

INSTRUMENTAL PRELUDE: "Holy, Holy Holy, Lord God Almighty."
CALL TO WORSHIP.
Leader: Who shall ascend into the hill of the Lord, or who shall stand in his holy place?
Assembly: He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully.
PRAYER: (*Unison*) The Lord's prayer
HYMN: "Stand Up, Stand Up For Jesus."
LEADER: (Luke 14:26.)
ASSEMBLY: (Luke 14:27.)
LEADER: Therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. (Luke 14:33.)
ASSEMBLY: Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? (Luke 14:34.)
LEADER: Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. (John 15:8.)
ASSEMBLY: If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:10.)
LEADER: Then Jesus said unto his disciples, If any man would come after me, let him deny himself, and take up his

:ross, and follow me. (Matt. 16:24.)

SEMBLY: For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. (Matt. 16:25.)

ADER: Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. (John 14:6

SEMBLY:

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men, life he is, to sick men, health;
To blind men, sight, and to the needy, wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher.*

ADER:

And I?

Is there some desert or some pathless sea
Where thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.

ASSEMBLY:

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home:
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

LEADER: And I heard the voice of the Lord saying: "Whom shall I send and who will go for us?

ASSEMBLY: Then said I, "Here am I: Send me."

PRAYER: Lord Jesus, by whose voice the fishermen were called to a better fishing, constrain us, we pray thee, by that same loving call, to follow thee to the saving of others. Thou hast indeed been calling us this great while, as we listened indifferently, and turned to our small tasks once more. But now we are longing for the same spirit that drew the fishermen straightway to thy side for service. Grant that we may be swift to answer thee, and to take on the true spirit of thy ministry. Amen.—*Philip E. Howard.*

HYMN: "Beneath the Cross of Jesus."

BENEDICTION: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*
216 Metropolitan Tower, New York City

raining For Service in Austria and Hungary

WHEN a professor was needed for an emergency situation at the St. ndrae Bible School, in Austria, John ictor, General Secretary of the Hun- ary Sunday School Union, was invited render this special assistance for a few onths. It was possible meanwhile to dequately care for the conduct of the ungary Union. In giving this aid uch has been accomplished for the evelopment of Sunday-school work in oth Austria and Hungary, for Christian oung men from the latter country are udents at the St. Andrae school.

In writing to the office of the World's unday School Association in New ork City, Mr. Victor says in part:

"I am glad that the work here gives me uch opportunity to train the students or Sunday-school work also besides other ission work. In my lectures I use all eans to make them fit to be Sunday- chool leaders in their own countries. Ve have students from Hungary, Bul- aria, Yugoslovia, and Roumania. Be- des the lectures there is opportunity o train them at the regular Sunday- chool preparation class. On the follow- ng Sunday the students go to eight ifferent mission stations to conduct their wn Sunday schools. Some of them have o walk six miles, high up to the moun- ains."

Concerning the work in Hungary, the ecretary states:

"Before leaving for this work at St. ndrae I had two very interesting classes t Budapest. At one of them a number of tudents of the Reformed Theological ollege took part; all of them wish to ecome Sunday-school teachers during he next season. In September I had also a very interesting intercourse with Bishop Kapy of the Lutheran Church whom I visited now for the second time. On my first visit he asked me to write full advice for the organizing and conducting of Sunday schools for his year book, in which he gives the program and the material for the entire work. The ministers belonging to his supervision are expected to perform. I was very glad to meet his desire. Formerly they had only very few Sunday schools here and there. In the last year they could report thirty."

Current Events in the Sunday Schools in Egypt

IN previous years the discussions at the twelve conferences in different parts of Egypt have been concentrated almost entirely upon methods of teacher training, methods of work in leading Moslem students to a knowledge of Christ, the spiritual and inspirational training of enquirers, the winning of children and adults to personal acceptance of Christ, and the production of literature for these various lines of service. This winter a new and practical line of study has been added and has aroused considerable interest, especially at the four conferences held in October and November. These subjects have been: Sunday-school architecture, especially in its effect on worship and in creating the spirit of worship and the love of beauty in the church. Light, with regard to its value for efficiency and for facility in reading and study, as well as blackboard work. Quiet, for the purposes of thought, prayer, and worship, in contrast with the hum and confusion in schools where discipline is poor, where the schools are too close to the noisy crowd in the street, or where the classes are grouped close together in one large building such as the church itself. Ventilation, in its bearings on health, comfort and mental alertness. These four subjects are of course closely interrelated and all have a place under the first subject of Sunday-school architecture.

The first step of organized effort along this line was made last year when the Synod Sabbath School Committee proposed at the annual meeting of the Synod of the Nile that in the future, whenever a church building is to be erected in any part of the country, adequate provision be made in the design of the building for the Sabbath-school classes and for worship in the Sabbath school. After discussion, a unanimous vote was passed authorizing this action. Too often, in the past, Sunday-school classes have been tucked in wherever they could be accommodated, in small, poorly ventilated unsuitable rooms, or crowded together, ten or twelve classes, in the single space of the church itself. The pastors are coming to realize what a vital bearing these practical questions have upon efficiency in teaching, alertness for study and thought on the part of the pupils, and the encouraging of the spirit of true worship and devotion. This is somewhat a new venture for the Egyptian church. It will be interesting to watch the effect of this effort in the coming years.

The teachers in Alexandria, Cairo, Assiut, and Port-Said are looking forward to the addresses by Miss Brockway and the class conferences which she will conduct during her week in Egypt on her way to India. A special cradle roll day was celebrated in November at Mansura, a large city in the Delta. Twenty-six cradle roll certificates of membership were given and a large gathering of parents and friends, with the Sunday-school pupils, took place in the church. Many Moslem neighbors became interested, especially by reading the certificates and learning that the children were thus given a place of recognition in the church community.

*Assistant Secretary, World's Sunday School Association.

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BOOKS RECEIVED

A Pet Reader. By Edith W. Lawson. 160 pp. Price 70 Cents. Beckley Cardy Company, Chicago.

Lands of the Minaret. By Nina Rowland Gano. 63 pp. Price 50 Cents. Missionary Education Movement, New York.

A Permanent Faith. By William E. Hammond. 240 pp. Price $2.00. The Judson Press, Philadelphia.

Crannell's Pocket Lessons 1927. By Philip Wendell Crannell. 196 pp. Price 35 cents. The Judson Press, Philadelphia.

Seams of Glory. By Philip Wendell Crannell. 181 pp. Price $1.50. The Judson Press, Philadelphia.

Bible Object Book. By Clarence H. Woolston. 263 pp. Price $1.75. The Judson Press, Philadelphia.

Light My Candle. By Henry van Dyke and Tertius van Dyke. 322 pp. Price $2.00. Fleming H. Revell Company, New York.

Health-character Fundamentals. Annual Report of the Superintendent of Cleveland Public Schools. 137 pp. Price $1.25. The Division of Publications, Board of Education, Cleveland, Ohio.

The Nursery Class of the Church School. By Eva B. McCallum. 160 pp. Price $1.50. The Bethany Press, St. Louis.

How to Increase Your Sunday School. By Harry C. Munro. 187 pp. Price $1.25. The Bethany Press, St. Louis.

The Story of Missions. By Edwin E. White. 223 pp. Price, Cloth 75 Cents, Paper 50 Cents. Missionary Education Movement, New York.

Guidebook for Leaders of Juniors. 72 pp. Price 50 Cents. Westminster Press, Philadelphia.

Why Play? By Edna L. Acheson. 39 pp. Price 15 Cents. Westminster Press, Philadelphia.

The Pigeon That Saved a Battalion and Other Stories. By James G. K. McClure. 72 pp. McCormick Seminary Cooperative Store, Chicago.

The Roll Call of Honor. By Arthur Quiller-Couch. 348 pp. Thomas Nelson and Sons, New York.

When They Were Children. By Am Steedman. 388 pp. Thomas Nelso and Sons, New York.

Twelve Parable-miracles of An swered Prayer. By Glenn Clark 34 pp. Association Press, New York

Criminal Obscenity. By John Ford 143 pp. Price $1.50. Fleming H Revell Company, New York.

Learning to Live (Pupil's Book) By Marion O. Hawthorne. 101 pp Price 60 Cents. Abingdon Press New York and Cincinnati.

Learning to Live (Teacher's Manual) By Marion O. Hawthorne. 296 pp Price $1.00. Abingdon Press, Nev York and Cincinnati.

Worship. Presbyterian Programs fo Intermediate and Senior Boys an Girls. 30 pp. Price 15 Cents. West minster Press, Philadelphia.

The New Testament Church It Teaching and Its Scriptures. B Park Hays Miller. 255 pp. Pric $1.00. Westminster Press, Philade phia.

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